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# ZION'S HERALD

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## WHERE IS THY BROTHER?

BY GEORGE LANSING TAYLOR.

Brothers, O, the world is lonely!  
Every spirit dwells alone!

If our hearts for self beat only,  
Better than our hearts were stone!

Man is yearning for the kindness  
Of his unknown brother, man;

Shall we shut our hearts in blindness,  
And not strengthen whom we can?

Brothers, countless hearts in sadness  
Pine for dear, thrice-blessed love,

That great ocean of all gladness

Pulsing through all worlds above;

Love, that is the all of heaven,

Love that sent the God-man down,

Love, that first to man was given

Earth like heaven to bless and crown.

Brothers, there are brave hearts, weary  
Of the great highway of life;

Faint along its deserts dreary,

Sharp with thorns and flinty strife;

Stricken through with iron sorrow,

Love in exile, comfort fled,

Perished every bright to-morrow,

Hope is dying, joy is dead.

Brothers, there are hero-spirits

All around us, all unknown,

Almost guessing half their merits,

Grappling with their lot alone;

Striving toward a nobler being,

Toward a larger life sublime,

Some great, holy future seeing

Looming up the far-off time.

Brothers, bark! the groans of toilers

Bound in want with chains like steel,

Crushed by hard, relentless spoilers,

Ground beneath exacting's heel,

Up to heaven every morning.

Every evening goes their cry,

Wrathful thunders mutter warning:

Judgment slumbers not on high!

Brothers, there's a world before us,

A wide world in woe and night;

Million outstretched arms implore us,

Million voices cry for light!

Fellow-spirits, all immortal,

Spirits brothers to our own,

Grope toward heaven's darkened portal,

Grope, and stumble, and are gone!

O, my strong and valiant brothers,

Is there naught for us to do?

Dare we rest at ease while others

Perish with relief in view?

Can we see the strong upheaving

Of the world's great struggling heart,

And not feel, for man's retrieving,

Mighty longings in us start?

Shall the Spirit's power, like leaven,

Unexplained the race still move?

Shall the God-man stoop from heaven

In unutterable love?

Shall the eternal Father's yearning

Follow earth's apostate host,

Yet in us no woe be burning

If we save not millions lost!

Up, my brothers! Let us labor

In our measure, with our might

Till we lead our long-lost neighbor

Back to strength and hope and light!

Let us learn to love each other;

We have been estranged too long,

Vexing earth, our voiceless mother,

With unceasing strife and wrong.

Brothers, banish doubt and sorrow,

Let the sword and cannon rust;

For a better, brighter morrow;

Let us toll, and pray, and trust;

Lo, along the dunes above us,

Heaven's best omens bright unfurled!

Hats celestial aid us, love us!

Let us up and save the world!

## CHIEF-JUSTICE WAITE.

BY ALBERT H. HOYT, ESQ.

When a man is brought forward for the first time in connection with an office of national dignity and importance, we naturally desire to learn all we can about his life, character, and antecedents. In regard to the gentleman who within a few days last past has been confirmed as Chief-Judge of the Supreme Court of the United States, very little was generally known; and the biographical sketches, so far published, are not altogether accurate. The writer has taken pains to ascertain authentic facts in regard to Mr. Waite and his ancestors. They are as follows:

Morrison Remick Waite is the oldest of the eight children of the late Chief-Judge Henry Matson Waite, of Connecticut, and was born in Lyne, Conn., that State, Nov. 29, 1816. He was graduated from Yale College in 1837,

in a class which also included Wm. M. Evarts, Edwards Pierrepont, Professor Benjamin Silliman, Jr., and others who since that date have become influential and distinguished men. And here it may be noted as a coincidence, that both Mr. Evarts and Mr. Pierrepont were urged by their friends with more or less zeal upon the President, as proper persons for the Chief-Judge ship; and the further circumstance that Mr. Caleb Cushing (who was nominated, but not confirmed) and Mr. Evarts were of counsel with Mr. Waite in the arbitration at Geneva of the outstanding questions and controversies between the United States and Great Britain—such as the so-called Alabama Claims, the Northwestern Boundary Line, the Fisheries, Commercial Intercourse and Transportation, etc.

After graduating, Mr. Waite began the study of law in his father's office in Lyne, but finished his studies, preparatory to admission to the bar of Ohio, in the office of Samuel M. Young, in Maumee City, in that State; and on his admission, formed a "partnership" with Mr. Young. In 1850, Messrs. Young and Waite removed to Toledo, and there continued their law-partnership until Mr. Waite's youngest brother Richard (Yale College, 1853) came to the bar, when the brothers formed a new partnership, which has continued to the present time.

Mr. Waite has quietly and unostentatiously pursued his professional labors, growing in influence and power both as a lawyer and as a citizen. He has been generally regarded in the law circles of Ohio, for some years, as the leading counselor and advocate in the northwestern part of that State, and as one of the ablest lawyers in that section of the Union. His practice has been very large and lucrative, and has brought with it an ample and honestly acquired fortune. He has steadily refused to embark in any of the numerous speculative enterprises of recent years, no matter how alluring they might be, which have generally resulted in enriching a few men at the expense of the many.

He is a man of kind heart and general nature, of fine social qualities, and reasonably free in the dispensation of his bounties. He has not only kept himself free from personal and social vices, but he is also a man of religious principles and associations.

It is conceded by all who know him, that he is a man of strict probity and integrity of character, of decided convictions, and of courteous and conciliatory manners. It is also conceded that he is a man of strong and solid abilities, and of more than average acquirements as compared with other members of the legal profession in the class to which he belongs. It is, moreover, claimed by his friends that he is profoundly versed in several of the most important branches of the law, and that he is a constant and thorough student. It is also stated to me, by one who has opportunities of ascertaining the facts in the case, that Judge Waite is well informed in history, literature, philosophy, and the sciences, and that he is a close student of the social, political and financial questions of the day.

In politics he was a Whig, until the formation of the present Republican party, with which he has uniformly voted. At the same time he is quite free from mere partisan feelings. He has never held any political office, excepting as a member of the State Legislature in the years 1849 and 1850, although often urged to permit the use of his name as a candidate for the Federal Legislature, and for other offices. In 1862 he consented, at the request of a large and influential portion of his party, to run for Congress against James M. Ashley, the regular nominee of his party in his district. The votes cast were nearly equally divided between the two Republicans and the one Democratic candidate—Mr. Waite receiving in Toledo 2,500 votes, which was 1,500 in excess of the usual vote of his party in that city. It has always been claimed that he was defeated by dishonest means on the part of Ashley's friends.

Mr. Waite has several times received the tender of a seat on the bench of the Supreme Court of Ohio, but he has preferred hitherto to remain at the bar. His popularity, gained by the qualities of mind and habits of life which he has illustrated among his acquaintances, is shown not only by the number of votes he received in his canvass for Congress, but in his election by the unanimous vote of the electors of Toledo, in 1871 and 1873, as a member of the House of Representatives; and in 1874, as a member of the Constitutional Convention of Ohio, now in session, and of which he is the President.

As is generally known, Mr. Waite was appointed in 1871 one of the counsel to prepare the case of the United States, and present the same before the Court of Arbitration at Geneva, as provided for in the Treaty of Washington. It is undoubtedly true that the chief burden of the case, on the part of the United States, fell upon Mr. Cushing; and declining the offer of the speakership, was the leader of his party on the floor. He is regarded as one of the ablest jury lawyers in the state, and is

now prominently mentioned as a proper candidate for the gubernatorial office.

Another grandson of Thomas, and brother of Judge Marvin Waite, was Remick, of Lyne, who married Susannah Matson, a sister of the mother of the Hon. Wm. A. Buckingham, a recent distinguished Governor of Connecticut, and now one of the Senators from that State in the Federal Congress. The fourth child of Remick and Susannah (Matson) Waite was Henry Matson Waite.

Henry Matson Waite was born in Lyne, Feb. 9, 1837, and was fitted for college at Bacon Academy, Colchester, where he had as associates Wm. Wollcott Ellsworth (Yale College, 1810), subsequently Governor of the state, and his brother Henry Leavitt (Y. C. 1810), both sons of Chief-Judge Oliver Ellsworth (N. J. C. 1766) of the Supreme Court of the United States; Henry Randolph Storrs, an eminent lawyer of New York in his day, and brother of the more eminent Chief-Judge, Wm. Lucas Storrs, of Connecticut.

Henry Matson was graduated from Yale College in 1859, with a high reputation for ability. He studied law under the direction of Gov. Matthew Griswold and his brother, Lieut. Gov. Roger Griswold, one of the ablest men and jurists in the country. Wm. Hungerford, a celebrated lawyer, and Ebenezer Lane (H. U. 1811), Chief-Judge of Ohio from 1837 to 1845, also a nephew of Gov. Matthew Griswold, were his fellow-students. He became a lawyer of ability and learning, had a large and general practice, and was frequently elected to the Legislature—in 1838 and 1839 holding a seat in the Senate.

In 1834, on the retirement of Judge Daggett, Mr. Waite was chosen an associate Justice of the Supreme Court,

and in 1854, upon the death of Chief-Judge Chase, was appointed Chief Justice by the governor, on the vote of both branches of the legislature.

He held this office until the 7th year of his term, the limit prescribed by the State Constitution.

In 1855 Judge Waite received the honorary degree of Doctor of Laws from his alma mater. He died December 14, 1869. It has been said that no one ever held the office of Chief-Judge of Connecticut who possessed in a higher degree the confidence and esteem of the bar and the people.

He married in 1816 Maria, daughter of Col. Richard Selden, of Lyne, and granddaughter of Col. Samuel Selden, of the same town, an officer of the Revolutionary army. Of this family are Judges Samuel Lee Selden and Henry R. Selden, of New York, and Col. Selden now residing in Norwich, Conn. Mrs. Waite was a woman of superior intellect and character, and many of her qualities are reflected in her children.

Thus it may be seen that our new Chief-Judge comes of good stock. "Blood is thicker than water," and good blood is better than bad. It will be seen, also, that he has inherited an instinct for the profession of the law, and for judicial and administrative functions. This is certain, that he has never failed in any position he has taken, and it may reasonably be expected that with experience he will fill the office of Chief-Judge with credit to himself, and to the satisfaction of the people.

IDENTICAL AND CO-EDUCATION AT DISCOUNT.

DR. CLARKE'S PROTEST.

BY MRS. MARGARET TAYLOR.

What a fall was there, my countrymen! How one's educational securities collapse after reading "Sex in Education;" not written by a Doctor of Divinity, though they sometimes lecture women, but by an M. D., wise and potent who has sounded the trust and loudest call for attention and reform.

One would think his "agenes," "epicenes," "monstrum horrendum," etc., would empty every Girl's High School and College in the land, and paralyze instructors. How one may congratulate herself who has survived the process of our educational regimen, or missed altogether the pressure of its system. To think of our vaunted supremacy in the notions pertaining thereto, and the figure we make in them, missing both the philosophic method and result of power and happiness aimed at. If it could all be referred to the ambition and folly of women, they would want to die under it; but the gallant and philanthropic men of the land must share the imputation of the blunder. It is the shame of the immemorial fashion of expending all the brain energy upon fossils of the generations, and leaving the Science of Life untouched; the conviction of which folly is working toward a complete revolution in the ideas and methods of the schools. What is most worth knowing

## DOCTRINAL PAPERS.

## PRAYER.

NOTES OF A SERMON  
Preached in the College Chapel, Middle-  
town, Jan. 4, from Matthew vi. 7-13.

BY PROF. W. N. RICE.

Prayer is natural and spontaneous. Man comes into the world with bended knees. The weak longs to lean on a mightier arm than his own. In the prospect of death the soul looks to the Giver of life to care for it in the dark and unknown future. The prominence of prayer in any system of religion is proportional to the tendency toward the spiritual elevation of man which that religion has; therefore in Christianity prayer occupies a higher position than that accorded to it in any other system.

The moral value of prayer cannot be overrated. God's commands, indeed, are never arbitrary; all the duties required by Christianity have high moral benefits for the individual. Of this general law the duty of prayer furnishes a striking example. The exercise of prayer presupposes humility, faith, and a chastened and subdued desire; and this state is cultivated by prayer. Prayer is both the fruit and the source of these holy feelings. Tyndall says of prayer that it "hints at disciplines which few of us can neglect without moral loss." Not only is prayer beneficial in moral and religious development, but also in a purely intellectual view. In the tempests of perplexity or danger, prayer allays the storm of feeling; and in that calm of soul the rational faculties act more clearly, and the man has more of manhood. Christians are sometimes timid about admitting this reflex influence of prayer lest they should seem to deny the reality of divine answers, but such fears are needless. God has given us our constitution, and placed us in these relations to the men and things around us. Then if prayer answers itself, nevertheless God answers prayer.

Men cannot practice prayer as a sort of spiritual gymnastics. The idea of providence is the basis upon which prayer rests. Blot out the faith in a God of providence, and prayer would cease. The rationale of prayer will depend on our view of providence. In earlier times men had a low view of providence. They looked on God as a being like themselves; with hands and face; increasing in knowledge; coming down from heaven to earth to see if men were as bad as He had heard them were; capable of being convinced by arguments; in some measure capricious; capable of being influenced by importunity. Such a view existed among the Pagans, and to some extent among the Hebrews. Revelation is progressive. The whole truth was not revealed at first, because it could not be. In earlier times errors of belief were permitted on account of the darkness of men's minds, as errors of conduct were permitted on account of the hardness of their hearts. With this idea of providence there was a correspondingly crude idea of prayer. Prayer was simply teasing. Hang on, persist, by and by God will get tired, and yield.

Yet even such an idea I would not speak of slightly. With all its imperfections it was an important factor in the religious education of mankind. Without it religion would have died. Better an unworthy conception of God than none. Far better a wrestling Jacob, a Moses with Aaron and Hur holding up his hands on either side, than the spirit of modern philosophy which would banish God from the universe, and teach men not to pray. The idea of a God with human attributes could not be permanent. The general progress of the human mind would have outgrown it sooner or later. But one cause more than any other has tended to overthrow it; that cause is physical science. The Alpha and Omega of science is the universality of law. One after another, the phenomena which have been thought to be lawless have been brought within the domain of natural law and orderly succession. Years ago the greatest thinkers saw this truth. Many years ago Dr. Chalmers said in words that modern science cannot improve: "It is no longer doubted by men of science that every remaining semblance of irregularity in the universe is due, not to the fickleness of nature, but to the ignorance of man; that her most hidden movements are conducted with a uniformity as rigorous as fate; that even the fitful agitations of the weather have their law and their principle; that the intensity of every breeze, and the number of drops in every shower, and the formation of every cloud follow each other by a method of succession which, though greatly more intricate, is yet as absolute in itself as the order of the seasons."

The demand is imperative that our rationales of prayer shall be reconstructed. How shall this be done? The problem is not more difficult than those that meet us in theology and philosophy whenever we consider the relations between God and His creation. This universality of law by no means dethrones the Creator; we live to-day in a world where God is working visibly and tangibly. What is this law but a determinate order of succession in phenomena? A law is not a cause; it is simply a generalization of facts. To a Christian there can be but one cause in the material universe—God. God is a being free from fickleness and caprice, changing not His plans from age to age; and the constancy of natural law is an expression of His immutable perfection. This higher idea of God brings us to a nobler conception

of providence. Providence is not an abnormal and exceptional thing—the tinkering of a bungling machine; it is the grand harmony of the universe. If the order of nature is an expression of God's will, it must have a purpose; and, with the revelation of God's moral attributes before us, we can judge what that purpose is. The all-controlling purpose must be a moral one. In the divine plan the kingdoms of the world are tributary to the eternal kingdom of Christ.

We cannot expect that God will change His purposes in the slightest particular. The ground for our expectation of answers to prayer lies in the conception of divine foreknowledge rendering possible a pre-arrangement of laws and forces. The difficulty of reconciling foreknowledge and free-will is an objection against this view only so far as it is an objection to the Arminian theology in general; and therefore need not be specially discussed on this subject. Admitting foreknowledge, we admit that the state of mind of each of God's creatures was known to Him from all eternity. He could see what souls would be lifted up to Him in humble trust. Every word of prayer unheard by human ears, He heard in the council chambers of eternity. If the purpose to which all the arrangements of nature were subordinated was a moral one, then must we believe that answer to prayer is provided for in the plan of the universe. Answer to prayer is not a discord in the harmony, it is the harmony of the universe. In answer to prayer stars shine and planets roll their courses; in answer to prayer all sights of loveliness and sounds of joy come from the infinite treasure-house of divine providence; in answer to prayer all things in nature live and move and have their being.

Although the admission of a system of laws does not abolish prayer, yet prayer must take various forms in accordance with the laws relating to the results desired. God works by laws in every sphere of His activity. Some of these laws are revealed in nature, some in the Scriptures, and some remain unknown. The laws of the moral world are as unchanging in their nature as those of the natural world. Under physical laws, physical consequences follow from physical antecedents; under moral laws, moral consequents follow from moral antecedents. If a man place his hand in the fire it will be burned. The motive makes no difference; he has transgressed a physical law, and physical pain must result. On the other hand, an act prompted by an evil motive has its punishment irrespective of physical consequences. It may be overruled so as to be a means of great good; but the individual must suffer the remorse which follows from a transgression of moral law. Thus certain laws in each of these two spheres exclusively within their own sphere; yet the two spheres are not distinctly separated. There are cases in which physical and moral phenomena are blended so that moral antecedents seem to have physical consequents, and vice versa. Who can tell how large a part of our religious experience is determined by conditions purely physical? How many troubled souls would have found peace if they could only have been cured of dyspepsia? Now we may desire things within the scope of physical or of moral law—things within the scope of known or of unknown law. How are our prayers to shape themselves in reference to these various classes of laws? In the moral world prayer is itself the antecedent of certain results. God has promised some things absolutely to him who has the state of mind which expresses itself in prayer. In these cases prayer can rise to an absolute demand. God's word is a promissory note which can be presented for payment. To doubt the answer to such prayers would be to charge God with falsehood. Here then prayer is omnipotent. Christ tells us that the prayer of faith will remove mountains; have we not felt the mountains of our sin rolled into the sea of forgetfulness in answer to prayer?

In other cases we pray for things which seem to be in the realm of moral law, and yet which follow not as immediate effects of our prayers, but are, in part, accomplished by means of physical events; for instance, the coming of Christ's kingdom. Just as often as we really pray, is our zeal strengthened; so that such prayers must tend to work out the desired result. But we pray for things both in the moral and in the physical world, in regard to whose laws we know little or nothing. In such cases we have no right to demand. Desire held in subjection to the will of God will find expression in a humble request. There is another class of events which are determined by physical laws, and whose laws are known. Can we pray for an event which we can predict? The experience of the Christian Church virtually confesses that such a prayer would be an impertinence. No one would pray that the day might be twenty-five hours long; that an amputated limb might be restored; that the dead might be made alive. The sphere of prayer is not limited by law, but by our knowledge of law.

Then, it may be said, the advance of science must narrow the sphere of prayer. It is an historical fact that the advance of science has narrowed the sphere of prayer, and so will it in the future. We pray for rain, for sunshine, and for favoring winds; we know not their laws, and we may pray for things whose laws we know not. But if, as seems probable, another generation shall be able to predict these

## VICARIOUS ATONEMENT.

BY REV. K. ATKINSON.

In the HERALD of January 15, Rev. C. H. Zimmerman has an article in which he says: "God himself became the victim who was wounded for our transgressions, and bruised for our iniquities; that is, the divine nature of Christ suffered with the human." The denial of this, he says, "makes vicarious atonement wholly indefensible."

"There is no atonement of any kind if God did not suffer in the crucifixion of Christ." His language claims that the vicarious suffering of the atonement could not be satisfied with the eternal Son of God, who is, really and truly, very God as much as the Father is God; but that it of necessity, seized the inner nature, the essential substance of Deity; and that its true height and real merit are derived from this fact.

Certain it is that my brother, in taking such a position, places himself outside of true orthodoxy, as taught by the standard authors in our own and all other evangelical branches of the Church.

Our second Article of Religion declares that "two whole and perfect natures," "the Godhead and manhood were joined together in one person," "whereof is one Christ," who is "of one substance with the Father." The nature of the Godhead is one and undivided, belonging alike and equally to each of the three Persons subsisting in it, the Father, Son, and Holy Ghost.

Paternity and filiation are essential relationships in the Godhead.

The ideas of sonship and generation belong to the hypostatical character of Deity. The second Person in the Trinity participates in the absolute essence of God just as completely as the first Person.

Whatever necessity of being attached to the substance of Deity attaches to the hypostatical distinctions in it, because these distinctions are in and of the substance. There is an entire community of nature between the Father and the Son, as between the fountain and its stream. Both are equally divine, because they share equally in the one divine essence. So far as regards the essence of Father and Son, both alike and exactly in the same degree participate in the ungenerated substance of the Supreme Being.

The term "begotten" is only descriptive of what is peculiar to the second Person and confined to Him; and the Son is begotten only with respect to His sonship, and not with respect to His nature. The term "generation," being confined to the hypostatical character as distinguished from the unity and community of essence, denotes only a relation in that essence between the Father and Son; and, consequently, no more implies a subordination respecting the essence of the second than of the first Person.

That Jesus, who is very God,

suffered and died for lost men, we fully believe; yet not in His divine, but in His human nature. We propose to give, with your permission, additional proofs against the assumption that the divine nature suffered vicariously in the atonement.

be affirmed of His humanity; but we cannot affirm that of the divine nature which is not necessarily true of all the Persons subsisting in that nature. Hence if the divine nature suffered in the atonement, the whole Godhead suffered—including the Father, and the Spirit, as well as the Son. Such a conclusion is repugnant to man's highest reason, and in direct conflict with the Word, our only sure guide in this matter, which ascribes the atonement exclusively to the Son of God.

Again, consistency requires us to believe that Christ suffered and died in the same nature; as His suffering was a consequence of His dying, and had the nature of satisfaction equally with His death. Hence, if the divine nature suffered, and also died, then God died. Brother Z. seems to assume this when he declares that "He," God, "did suffer;" and to prove that God in His divine nature suffered, he quotes Romans v. 8, containing this expression: "Christ died for us." If this passage proves that the divine nature suffered, it proves that it died; and no sooner does he utter the sentiment, than his own mind seems to take in a glimpse of the horrid conclusion, and recedes from it, and he says, in substance, God did not die; and by implication, that He did not suffer, but that He "tasted death."

I had always supposed that the word "tasted" here implied actual experience and realization; that "tasted death" implied a real *bona fide*, not a superficial, *quasi* death. And on consulting authorities I find that this is the general, and, so far as I can learn, the only construction put on this text by biblical writers, with the exception of Brother Z. He says, "if only the man Jesus suffered on the cross, there was no manhood to the fearful women of our land that this Abigail lived to the age of eighty-five years, notwithstanding she was the mother of fourteen children, and Thomas did not till he was seventy-seven—not such killing business after all. But they lived in a small, open house, on coarse diet, and with big fire-places. Thomas farmed our poor soil, and therefore must have worked hard to raise corn enough for sixteen months. Abigail wove, and the children thrrove. A week since I called on one of those ten sisters. She is a smart, active, old lady of eighty-four, bent somewhat by age, but as brisk and cheerful as she was when I taught school in the red school-house near her house thirty years ago, and she nursed me through the measles which a little urchin gave me in return for a dose of birch I prescribed for her. From her I learned a little of the history of these fourteen children, whose descendants are to be found all the way from this hill to San Francisco. One boy died in childhood.

Lurana, the eldest daughter, died at 88. Abigail, "70. Sally, "93. Bethiah, "92. Thomas, "50. Hincks, "81. Rebecca, "75. Mary, living (Mrs. B. Otheman) "88. Cynthia, died at 79. Thankful, "84. Deborah, living, "84. Jonathan, "80. Maria, "79.

All the daughters were widows once. About all have descendants now living to the third and fourth generation, and activity and longevity is still a marked family trait. What a spring of vital energy issues from the foot of this old hill. Its waters have reached even to the Pacific sea. Hence and forever to this called Gross Hill, for truly there were a gross of Grosses begotten at its foot; and now when the foreigner is taking from us our pleasant places and seats of power because there are no voices of children in the old homes of the Puritans, let Gross Hill be the perpetual reminder of the deeds of the past.

It is unnecessary to say to our readers that all this remarkable family were Methodists.

**RELIGIOUS MISCELLANY**

FRUITS OF ONE REVIVAL PERIOD.

Dr. Fish, in his "Handbook of Revivals," makes five great revival periods since the days of the apostles. The fourth of these extends from 1790 to about 1840.

Closing a historical review of this period, the writer thus alludes to the work:

That year (1831), the old Chatham Street Theatre, New York (a haunt of obscenity, blasphemy and vice), was purchased by a committee for purposes of worship. Two gentlemen called on the lessee of the theatre and proposed to buy his lease. "What for?" said he. "For a church." The astonished man broke into tears, and exclaimed, "You may have it, and I will give \$1,000 towards it." The arrangement was completed. At the close of a morning rehearsal, the beautiful hymn, "The Voice of Free Grace," was sung, and Mr. Tappan announced to the actors that that evening there would be preaching on that stage. A pupil was placed on the spot where dying agonies had often been counterfeited in tragic mockery; and in front of the footlights of the stage were seats for the inquirers.

The first prayer-meeting in the theatre was attended by 800 persons.

On the 6th of May the house was dedicated to the service of God. Mr. Finney preached from the text, "Who is on the Lord's side?" For seventy successive nights he preached there to immense audiences. The bar-room was changed into a prayer-room, and the first man who knew there found forth music that can never be forgotten—the like sound of church bells which the convert hardly knows how he can forego. Its facilities often seem to be almost things rather than mere words.

The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its pages. The power of all the griefs and trials of man is hidden beneath its words. It is the representative of his best moments; all that is gentle, and pure, and patient, and good speaks to him forever out of the English Bible. It is his sacred thing which doubt has never dimmed and controversy soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible.

That revival brought into the various churches of New York 2,000 souls, many of whom became prominent in great benevolent movements.

Passing to other localities, we find

Dr. Furman of South Carolina telling of revivals there in the early part of the century. Rev. Mr. Stevenson describes mighty works in Pennsylvania, and Mr. Woodward embodies in a publication "surprising accounts" of revivals in Kentucky and Tennessee, while others write of the same in Georgia, North Carolina, and almost all sections of the country, about the same time.

And so "the word of the Lord grew and multiplied."

Interruptions there were during the long period now under our notice; and at some seasons (e. g., 1814 and 1831)

the spiritual harvest was more abundant than at others; but upon the field as a whole, Christ was triumphing gloriously.

As Dr. Gardiner Spring, of New York, remarks, the period commencing with the year 1792 and termin-

## Our Book Table.

**THE ANCIENT CITY.** A Study on the Religion, Laws, and Institutions of Greece and Rome, by Fustel de Coulanges. Translated from the French by Willard Small, Boston: Lee & Shepard (1870), 329 pp.). This is a valuable work, either as a textbook for our higher seminaries, or for the reference library. It is a compact and comprehensive view of domestic, social, and civil life in the two great classic nations of antiquity. It considers the family relation, the municipal government, the civil and social revolutions within them, and the final triumph of Christian civilization, with its effects upon the condition of the people.

Alfred Martine, Philadelphia, issues ALAN PHILLIPS, by Faye Huntington—a good story of brave triumph over difficulties. Also, MARTIN'S PATH, through shadow and sunshine, by Mary Meeker—a story of boarding-school life.

## LITERARY ITEMS.

**The Atlantic Monthly** for 1874 will abate none of the attractions it possessed while under the control of the Osgoods. Among its features are to be two serial stories, by Mr. T. B. Aldrich and Mr. W. D. Howells; "Personal Reminiscences" by John G. Whittier; a Confederate's Account of "Life in the South"; Charlie Dudley Warner's "Southerner" through Canada; a series of articles on "Finance and Political Economy," by David A. Wells; "Chapters of Autobiography," by Robert D. Owen;

"Records of a Player's Experiences in California," by Charles Warren Stoddard; "Studies of English and American Society," by E. S. Nash. These and other papers of interest and value warrant the expectation that the high standard of excellence will be maintained by *The Atlantic* will not be lowered by the change of ownership.

To put it to the Test," Mr. Charles Oberlin's novel, just published by Henry L. Hill, of New York, is a story of Alsace.

Two biographical volumes, promised for publication some time during the present year by the Appletons, *Lives of Prof. S. F. B. Morse* and *Chief Justice Salmon P. Chase*.—Holt & Co. are soon to issue, in a separate volume, the text of M. Taine's "Tour through the Pyrenees." The lavishly illustrated edition, published just before the holidays, has been entirely exhausted—a somewhat unexpected result for so short a sale.—Scribner, Armstrong & Co. have recently brought out a new edition of Prof. A. L. Perry's "Elements of Political Economy." This is a standard text-book, and is used in a large number of American colleges, and schools of a lower grade. It has had a large share, no doubt, in leavening public opinion, and in bringing about the present reaction from extreme Protectionism. The present is the eleventh edition.

Rev. Dr. Fish's elegant volume of sacred poetry, entitled "Heaven in Song," is remarkable for the fullness, as well as the care of its selections. There are nine main divisions, under the following headings: "Heaven," "The Heavenly State," "Inhabitants of Heaven," "Occupations of Heaven," "Aspirations for Heaven," "The Rest of Heaven," "Waiting for Heaven," "The Way to Heaven," and "Miscellanous."—Dodge & Mead have lately published a book, entitled "The Women of the Arabs," by Rev. H. H. Jessup, D. D., an American missionary living at Beirut, Syria. It is a book of much interest, and thoroughly readable, especially the "Children's Chapter," which gives numerous amusing extracts from the nursery rhymes and stories of the Arab children. —*The Literary World*, published in this city by Mr. S. R. Crooker, is the only purely literary journal in the country, and both from its thoughtful and discriminating reviews, and its early and reliable news of projected publications, deserves the attention of all cultivated people. There is no better guide to a satisfactory selection of books.

Porter & Coates have recently published a volume, entitled "Household Worship." It is by a Philadelphia gentleman, whose name is not announced, and aims to supply the need, which many fail of, of a suitable collection of prayers for family worship. The book is evidently the work of a loving and reverent heart, as well as of an able writer.

The petitions are prepared with a due regard to the great variety of occasions and circumstances in human life, and thus afford something which will be always appropriate.

In addition to the prayers, the book contains numerous hymns, which have received the commendation of the ages.

"The Burgoomster's Family," a story of Holland life by a new writer, Christine Miller, is a late publication of the Scribners in their excellent "Library of Choice Fiction."

The preceding volumes of the series are:

"May," by Mrs. Oliphant; "Galatas; or,

"The Beggars," by J. B. Le Lievre; "At His Gates," by Mrs. Oliphant; and "The Story of Wandering Willie," by the author of "John Hatherton." All of these books are of great merit and interest.

Leonard Kip, author of "Aeneas," has recently written a story, entitled "The Dead Marquis."

It purports to be the history of the life of the Marquise de Sainte-Maure, found after death among her papers. The scenes are laid at the time of the French Revolution

## The Christian World.

## PASTORAL ADDRESS.

To the Ministers and Members of the Methodist Episcopal Church:—  
[Concluded.]

## WORSHIP.

From the temple to the worshipers is a natural transition. Methodism from the beginning has been characterized by simplicity, spirituality, and earnestness of worship. Our devout and earnest prayers, our hearty, fervid singing, our individual participation in the services of God's house, have been elements of our strength and prosperity. These have doubtless been influential in drawing the people to our congregations. They have hitherto been the natural outward expression of a happy, conscious experience in the hearts of our people; and indeed our faith, our hope, our conscious experience, can only find their proper outflow in a free and joyous worship. Stiffness, formality, coldness, and overcautiousness are incongruous with the cheerful and fervent piety taught by our doctrines and realized by our people. Permit us to exhort you, dear brethren, to avoid any tendency to more formality in worship. Be careful "not to neglect the assembling of yourselves together as the manner of some is."

Love the house of God and its sacred ordinances and means of grace. Come in the spirit of devout worshippers. Let your dress be plain and unostentatious in the Lord's house. Take your own part in the public service by prayer, by following the reading of God's holy Word, by singing, by joining in the repeating of the Lord's prayer. Let all the congregation sing, and, to this end, as far as possible let us insist upon the singing of our own well-known hymns to tunes familiar to the people. Let our preaching be earnest, spiritual, scriptural, accompanied by the power and demonstration of the Holy Ghost. "Hold fast the form of sound words in faith and love, which is in Christ Jesus."

## CHRISTIAN PERFECTION.

We rejoice in noticing indications of a growing interest in those experiences of a higher Christian life which held so prominent a place in our earlier history. We trust God is giving to his Church a gracious revival in this direction. At one time the doctrine of Christian perfection was almost peculiar to ourselves; now it is diffusing itself among our sister denominations, and many of our fellow-servants of Christ are joining with us in teaching and seeking the deeper and richer experiences of the divine life. In this we rejoice. Let us all the more give heed to this blessed doctrine and experience among ourselves. Let us be careful to adhere to the definitions and statements of the doctrine as given to us by the Fathers, and to the well-tried methods which made the experience so general and so effective among them. "Let us go on unto perfection." "Let us grow in grace and in the knowledge and love of God." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Let us by penitent faith seek to realize it as a present enjoyment. Dearly beloved brethren, our prayer to God in your behalf continually is, "that every God of peace may sanctify you wholly; and that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

## CAMP-MEETINGS.

We are glad to recognize throughout the whole Church a revival of interest in camp-meetings, and have noted with pleasure the large number of these meetings which have been held during the year, and rejoice that they have been fruitful in edifying the multitudes of Christians who have attended them, and in winning souls to Christ. We would therefore earnestly recommend the organization of camp-meetings in every district, or at least one or two in every Conference, under the direction and superintendence of the proper authorities of the Church. By this means larger numbers of our people will be able to enjoy their benefits, and their gracious influences will be spread more widely through the Church, and their power to awaken and save sinners will also be felt in a greater multitude of places. Permit us also to exhort you to abstain from every appearance of evil in these gatherings of the people; let us see to it that they do not degenerate into occasions of mere social reunion, or of summer or pleasure resort, or of money-making—either by speculative purchases or sales of lands, or by resorting to doubtful methods of making money out of the people who attend them; and especially let us be careful to guard the sacredness of the holy Sabbath, that neither we ourselves shall desecrate it, or occasion that others shall profane the Lord's day.

## FAMILY RELIGION.

Permit us to urge upon you the great importance of family religion. There is reason to fear that there is a falling away in this direction; and yet never was there a time when all the offices of home religion were more needed than now. The skepticism, the worldliness, the fashions of our day, are all powerful in their influence over the young. Temptations to vice and sin, fascinating attractions to amusements and pleasures whose tendencies are all toward evil, the disposition to break away from wholesome restraint and discipline, were never so general and so powerful as in our day. Nothing can meet these evil influences so powerfully and effectually as home religion. There can be no substitute for this. Our excellent Sabbath-schools,

and our facilities for general education must not be allowed to take the place of diligent, prayerful, loving, and faithful discipline at home. Let the family altar be erected in every house; let all join in reading the holy Scriptures and in singing; let the prayer be closed with the Lord's prayer, all joining in its repetition. Let the religion of the family be cheerful, inviting, gentle, and loving. Make your homes attractive, that your children may love them, and not be easily tempted to wander away from them. Exclude from them all vices, all low and vicious literature; provide for your children good, wholesome, interesting reading; teach them to love the Church, the means of grace, and to reverence and respect all sacred and religious things; exercise, as in the fear of God, your parental authority in watching over their education, their amusements, and their associations; but be not seduced into the miserable folly of sending your daughters to Roman Catholic schools. Bring up your children "in the nurture and admonition of the Lord," and God will abundantly reward and bless your care and labor by crowning your age with peace, and making your children both happy and useful in their generation.

Lastly, brethren, we exhort you "to keep yourselves unsplashed from the world." We have fallen upon dangerous times.

The world is rich and prosperous, and full of seduction, and fascinations; the temptations to mere formal and superficial piety, to worldliness and fashion, to Mammon worship, to false maxims and unrighteous principles of life and business, "to foolish and hurtful lusts, which drown men in destruction and perdition," are all about us. Already many, coveting after these things, "have erred from the faith and have pierced themselves through with many sorrows." "O, men of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, hold on eternal life, whereunto ye are called; be not high-minded; trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come." "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

T. A. MORRIS, E. S. JONES,  
L. SCOTT, M. SIMPSON,  
E. R. AMES, T. BOWMAN,  
W. L. HARRIS, R. S. FOSTER,  
I. W. WILEY, S. M. MERRILL,  
E. G. ANDREWS, G. HAVEN,  
J. T. PECK,  
Bishops of the M. E. Church.

## MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

All the earth shall be filled with the glory of the Lord.—NUM. XXI.

THE WESLEYAN MISSIONARY NOTICES, for January, contains the portrait of Rev. David De Silva, one of the leading Singhalese ministers in South Ceylon. For more than thirty years he has been very successful as an itinerant minister on the circuits of Ceylon. He is an eloquent, earnest, convincing speaker, and a learned, able debater. The champions of Buddhism feel their inability to meet him in public debate. His literary productions are numerous, and of a high order. He is now engaged in translating Annotations on the New Testament, prepared by several missionaries, for the Religious Tract Society.

The Notices contain the Rev. Luke Wiseman's report of his visit to the Italian churches. The report is of thrilling interest, and we wish we had space to spread it before our readers. He found the Italian churches, under the general superintendence of Rev. Mr. Piggott, in a most prosperous condition. At Bologna, he met Dr. Vernon, superintendent of our missions in Italy. He says, "Dr. Vernon resides here, and I had two conversations with him. I was glad to find him perfectly prepared to work harmoniously with us, so as to avoid clashing of interests. Of course, in Rome and Naples, and one or two other large cities, there is scope for both English and American Methodism. Arrangements have been made with regard to smaller places, that where we have a work our American brethren will not come, and vice versa. Dr. Vernon has six agents employed, but finds some difficulty in procuring a sufficient number of men." So English and American Methodism is to work harmoniously in regenerating Italy.

SOUTH AFRICA. Rev. Ralph Scott, a veteran Wesleyan missionary, writes from the Natal District, Coolie mission, and gives some important facts respecting that mission. Already there are more than 6,500 Coolies there, and more than 1,000 are applied for and will be there soon. Besides, immigration from India has commenced again, and is likely to increase yearly. Owing to this great influx of Coolies and Indian population, this mission at Natal becomes one of great importance, and for sustaining it efficiently, our Wesleyan brethren will make all necessary provision.

INDIA. Rev. W. J. Gladwin, of Cawnpore, writes to Mission Rooms: "Our work here holds well on its way. The English work has all the peculiarities of the work at home, with a few

peculiarities of Orient, but it is a prosperous and permanent field. A Mohammedan priest was happily converted in our prayer-meeting. Another Mohammedan who has long been preaching against us has renounced his religion and is now desiring baptism."

In the Madras and Mysore Districts, India, the Wesleyan missionaries are gathering a rich spiritual harvest. Rev. J. C. Sowerbutts describes a thrilling scene, when Dr. Gel, Lord Bishop of Madras, distributed certain prizes to the students of one of the schools. "The dear girls," he says, "sang two hymns, and I thought I never heard voices so sweet. That scene I shall never forget. There were fifty-six heathen girls sweetly singing the praises of Jesus; and all around, and filling up the doorways, were their parents and friends, bearing the healthen marks on their foreheads and breasts, all attentively listening to the songs of Zion."

## EAST TENNESSEE WESLEYAN UNIVERSITY.

A writer in the *Methodist Advocate*, signing himself "A Visitor and Patron," gives the following notice of our young but flourishing university at Athens, Tenn.: —

"This institution closed its last session on the 24th ult. The term was a prosperous one. The number of students in attendance was good, and the motto seems to have been thoroughness in the branches taught, and rigid mental and moral discipline. There has been, therefore, a real advancement throughout the whole university.

The average standing of the several classes at the close of the term showed a higher grade of scholarship than was reached the previous year.

The friends of the university, who have any knowledge of the small working force in the number of teachers, and the amount of hard work done by them, must feel a high degree of satisfaction over the results of the past term. The same results aimed at in the future, that were realized in the last session, will make the East Tennessee Wesleyan University second to none in its claims on public patronage, and fully equal to the best institutions of its kind. Parents and friends of the institution will send their children to this school with full confidence that special care and effort will be exercised for their mental, moral, and physical welfare.

The health and also the social surroundings of the student are by no means forgotten by Dr. Dean, the worthy president of the university, and his co-laborers in the work of teaching. The Methodist Episcopal Church should not forget that this university, at Athens, Tenn., is peculiarly its own. It was especially established to educate sons and daughters. Our prayers, sympathies and patronage are due this institution. Morally, therefore, we are not at liberty to neglect our duty, weaken our effort, nor scatter our forces by sending our children to other institutions, or neglect to send them at all, so long as we have an institution of our own as well governed and manned as the East Tennessee Wesleyan University is."

## TEMPERANCE.

An accurate friend, whose statements on the following subject are, *ex-officio*, reliable, having been connected with the Bureau named, writes thus: —

"In ZION'S HERALD, of January 15, appears a statement that, 'according to the report of the Special Revenue Commissioner to Congress, the sales of retail liquor dealers over the counter, in 1867, amounted to \$1,483,492,865, almost one thousand five hundred millions.' The statement is based upon a table prepared by Mr. Edward Young, who is now Chief of the Bureau of Statistics at Washington, and who has explained over and over again in writing, and in conversation, and as far as possible, through the press, that the sum above named did not refer to sales of liquor merely, but included the sales of groceries and other merchandise sold by persons who paid special taxes as retail liquor dealers, under the Internal Revenue law.

"Even if this explanation had not been made, it would be easy to show that the statement is absurd, as well as untrue. For example, it would be a liberal estimate to say that the value of fermented liquors of all kinds sold during the period indicated, was \$125,000,000, and the value of all wines sold was \$100,000,000. Deducing the sum of these amounts from that contained in the statement quoted above, and we have, say, \$1,260,000,000 as the value of the distilled spirits sold. A gallon of liquor is estimated to contain 60 "drinks," which, at an average price of 15 cents each, would yield \$9 a gallon. Dividing \$1,260,000,000 by this amount (\$9), and we have 140,000,000 gallons of distilled spirits, which, with the fermented liquors and wines above mentioned, must have been consumed in order to swell the sales of retail liquor dealers to almost \$1,500,000,000.

"From a careful and somewhat extended examination of this subject, we believe that the consumption of distilled spirits of all kinds in the year 1867 was considerably less than 100,000,000 gallons, and this includes all that was used for scientific and mechanical purposes, and in the preparation of patent medicines.

"After making all proper allowances it is doubtful if the sales of wines and liquors of all kinds, whether foreign or domestic, made over the counter, or in any other way, by retail liquor dealers, amounted to even \$1,000,000,000."

C. S. M.

Mr. S. L. BROWN invites the attention of Societies and Religious Communities to the publication of old, or existing new churches, to the fact that in the erection of these edifices, especially those used for public speaking, having rendered the State House at Montpelier, Vt., and for the remodeling or construction of over 200 churches, he would be happy to exhibit drawings of the various buildings, and to furnish plans for erecting them. Charges moderate. Letters mail will receive early attention. 25 cents.

SEES! SEEDS! SEEDS!

Spencer's Prize Flower Seeds—Various Species. Answered to applicants upon receipt of \$1.00. New Illustrated Seed Catalogue, 1873. Address, Wm. H. BROOKES, Boston, Mass.

AGENTS—READ! READ!

We will pay Agents a Salary of \$100 a month, or allow a spicid commission, to sell our Import Jewels and Works of Fine Art. Address THE WESTERN ART ASSOCIATION, Chicago.

THE WESTERN ART ASSOCIATION, Chicago.

25 cents.

## Commercial.

## BOSTON MARKET.

## WHOLESALE PRICES.

Feb. 2, 1874.

PEAS—Superior, 12¢ per lb. extra, 12¢ 25¢ Michigan, 12¢ 20¢ 25¢, Boston, 12¢ 20¢ Southern Flour, 12¢ 20¢ 25¢, New.

CORN—Old Yellow and Mixed, 5¢ per bushel.

OATS—\$1.00 per bushel.

BUCKWHEAT—25¢ per bushel.

SHIRK—25¢ per bushel.

FEED FARM—\$24.00 per sack.

SKIN—THIMBY HERD'S Grass, 10¢ per sack; Red Top, 12¢ per sack; R. I. Bent, \$2.35 per sack.

EGGS—\$1.50 per dozen.

PORK—\$19 per bushel.

BUTTER—\$0.40 per lb.

CHICKEN—FACTORY, 14¢ per lb.

EELS—\$2.00 per dozen per dozen.

HAY—\$24.00 per ton per Eastern Pressed.

STAPLES—\$1.00 per sack.

TOBACCO—\$1.00 per lb.

BRASS—\$1.00 per lb.

IRON—\$1.00 per lb.

WOOD—\$1.00 per lb.

IRON—\$1.00 per lb.

## HERALD CALENDAR.

New Bedford District Conference, at Wellfleet, Feb. 9-11  
Dover District Preachers' Meeting, at Exeter, N. H., Feb. 12-13  
Re-opening at W. Baldwin, Me., Feb. 13  
Fall River District Conference, at East Weymouth, commencing eve., Feb. 13  
Bangor District Conference, at Winterport, Me., March 10

## ZION'S HERALD.

THURSDAY, FEBRUARY 5, 1874.

## THE WAY IT IS TO BE DONE,

It is not to be disguised that the prospect before our great charitable enterprises, for the year to come, particularly the missionary cause, is dimmed by many anxieties. The local churches distinguished for the wealth of their membership and the very large annual contributions which they have made to the established charities of the Church, are the very ones that have felt, most sensibly, the shock of the late money panic. Their means have been greatly diminished, both in the form of funded property and income. It is one of the most difficult things in the world to change the habit and style of living. The economy, that has now become absolutely necessary, does not reach this point, until the exigency becomes very serious. It is applied first to relative rather than personal outlays. Keeping up what has become the confirmed line of domestic and social expenditures, there is little or nothing left for home charities, for foreign missionary subsidies, or for even the incident and quite heavy expenses of the local church where they worship. If this wholesome economy were an honest horizontal limitation of expenses, personal, family, and charitable, the average diminution all round would be small. This is indeed the true economy for such an hour as this. It is more noble and Christian to deprive ourselves of luxuries, and even limit somewhat our necessary but not indispensable gratifications, rather than take either "the bread that perishes," or the "bread of life" from the lips of those that are dying of hunger. To this we refer, however, at length, in another article.

But we must accept the condition of things as it exists. There are hundreds of men who have been in the habit of making large annual donations to our benevolent societies whose subscriptions will be entirely cut off, or greatly diminished this year. Still the Church requires and must have more money this year to carry on its work, even without enlargement, than last. What shall we do about it? There is only one practical way to meet this threatened danger to our societies. Our writing and preaching about economy, we are sorry to believe, will be mostly a lost effort, and our endeavors to persuade men to cut off their indulgences and keep up, or enlarge their charities, we also painfully fear will be honest ink and speech poured out in vain. But the one certain thing to secure the important end to be gained, is to broaden the foundation upon which our charities stand. We never commit a greater error than when we rely for our Church support upon the rich than upon the middle class and the poor. The first are constantly exposed to fluctuations of fortune, are limited in number, and cannot be depended upon. Churches that are afraid of, or disgusted with, the contribution box and penny collections, will find their pecuniary responsibilities a constant burden to them. Gathering their funds in large sums from a few, every death or removal adds an additional tax to those who are already paying heavily; but the poor and the noble middle class of men and women we have always with us. They cannot, indeed, give by hundreds of dollars; but there are thousands more of them to give. If this portion of the field be wisely, kindly and thoroughly cultivated, our faith in the ability, power and generosity of the Church, will never be betrayed.

This is the secret of the amazing success of the Wesleyans with a much smaller and peculiarly poor membership. It is not the tens of thousands of pounds, so freely and constantly bestowed by such men as Sir Francis Lycett and a few others, but it is the uninterrupted "penny a week and shilling a quarter" from all the faithful class members, that make an aggregate nearly as large as all we obtain from twice their numbers.

It is much the easier process to secure the readily proffered subscriptions of men of wealth. It requires system, and persistent solicitation to establish and run a plan embracing the whole membership. "We esteem giving a rich means of grace," said a pastor lately in our hearing. He had proved it to be such from indubitable scriptures. "I propose, therefore, that no member of the Church shall be deprived of it. I have intended to give a subscription card to every one. When they are returned, if any name fails to appear, I shall conclude that such a person has been overlooked, and shall consider it my duty personally to see that the unintentional neglect is remedied." There can be no doubt as to the liberalness of collections thus taken.

In a Church not far from Boston, by sending cards to every individual communicant, four times a year (better if oftener), and to the regular attendants upon divine worship, without any public demonstration, with only a calm, clear explanation of the various claimants upon their bounty, with no pressing solicitations, or aid from agents, very

large additions have been made to the annual collections, although the pecuniary resources of the Church have been seriously weakened. This experiment never has failed. Much always comes from many, more surely and readily than from few, and the many who need for their personal benefit to be interested in everything that affects Christ's kingdom, and to show their love and faith by their pennies, as the rich do by their thousands of dollars, will follow with their sympathies and prayers, and with the consecration of their children, the direction of their humble but sincere gifts.

Look around you in all our cities and large towns, and what do you see? The editor of this paper well recollects the time when there was but one Roman Catholic Church in Boston, and only a very few houses of worship, and these very plain, throughout New England. What massive stone edifices, what piles of brick, crowned with the cross, what collections of schools, convents and orphanages, and what an imposing college now meet the eye as we pass from one place to another! And all this has been raised from the offerings of the poor, from laborers on our railroads, in our streets, and from the servant girls of our homes. These structures are not embarrassed with burden some debts. They are all paid for, before they are consecrated. There were few subscriptions of thousands to these many edifices, but an uncounted number of dollars, and parts of a dollar.

Twenty-five years ago a Methodist Church, in a leading town of an adjoining State, now a city, located in a brick building on the principal street, was embarrassed by a debt of \$8,000. That was all. To relieve itself, instead of an immediate and constant subscription until the debt was canceled, it sold out the fee of three stores in its first story, and only retained the perpetual lease of its hall of worship. The whole property is now worth fifty or sixty thousand dollars, but the Church itself, and this is the only one of the denomination in the city, is anchored to its hall, unable to sell it for any adequate sum, and unwilling to sacrifice its property in it. In this time the Romanists, who had hardly a spot for the sole of their feet in earlier days, have covered several city squares with vast piles of brick, exhibiting much architectural taste, and giving evidence of a permanent and efficient establishment. A poorer membership has paid for it all. Ought men to give more freely and generously to themselves from the fires of purgatory than for the love of Christ?

We plead for the pennies; for the contributions of childhood, of devout poverty, of hand-to-hand thrift. Let no one be overlooked in the movement of the charity plates. Cards are better. Let every name on the Church record, this winter, be certainly found upon the subscription roll of our acknowledged beneficiaries, even if it be only for a penny. The grace of humility and of charity should always keep step with each other.

## HARD TIMES.

The present season has been one of great financial disturbance and distress. Many of the most honored and worthy business men in the country have been forced to fail, or get an extension, or suspend operations. More than the usual number are out of work, through inability to obtain employment. Many who toil on as usual, gain less wages than they are wont to gain. The multitude of those who need assistance is far greater than in good times. Hence, the demands on our Christian charity were never greater, never more urgent than now throughout all the land.

Certainly it is a sublime thing, this Christian charity of our free republic. How manifold the burdens it has assumed during the last few years! How rich the benedictions it has lavished on the sick, the wounded, the prisoner, the slave, the freedman, and the freedmaster! O sublime spectacle! It is the spirit of Christ which calls forth these blessings; and the myriad hands that give, give for His sake. This charity will not cease, but rather abound yet more toward the growing want.

Yet, as I look over the various works of the Church, the question comes up, Will not that suffer amid so many urgent calls for benevolence? Will not some ambassador of Heaven suffer for the bread that perishes, while he offers men the bread that endureth unto everlasting life? My fears do not respect men in large places, in charge of prosperous churches. Such may have to wear the old coat a little longer and the old hat a trifle more thoroughly than they would like. But what of that? With prudence and thrifty wives, such persons haven't been seen in rags of late. And then, they had the pride of life expelled from their hearts sometime ago! No, no; they will get through! They will laugh about it at home, joke about it in Preachers' Meeting, and perhaps make a point of it in their sermons, but they won't suffer under it. As for their wives, the chances are that they will pull them through the pinch so skillfully that they won't know, save from the newspapers, that times are hard. Blessed souls! they think no times hard wherein they still find home and love, and a chance to labor for Christ.

Some will suffer. There are men who go to poor societies, among sparse populations. The love of Christ constrained them to go, and constrains them to stay. Those few sheep in the wilderness are their master's sheep. He who would gather together all his scattered flock in one fold, works

through human hands: "As Thou hast sent me into the world, so have I sent them into the world." They feel a burning love for souls — souls for whom Christ died; souls for whom Christ intercedes; souls with whom the Holy Spirit strives; souls whose trial hour is pending. They love souls because Christ has given them the spirit of His cross and passion; because they would have them shine in their Master's crown. They have borne hardness as good soldiers of Jesus Christ; they expect always to bear privation on earth; that is their calling, as it was their Lord's. They get little praise from men for their work. Brothers whom God has blessed with enough and to spare, give these shepherds of the sheep your thoughts, your prayers, and the direction of their humble but sincere gifts.

Look around you in all our cities and large towns, and what do you see? The editor of this paper well recollects the time when there was but one Roman Catholic Church in Boston, and only a very few houses of worship, and these very plain, throughout New England. What massive stone edifices, what piles of brick, crowned with the cross, what collections of schools, convents and orphanages, and what an imposing college now meet the eye as we pass from one place to another!

Then there are the worn-out preachers, their families, the widows and orphans. You know the sadness of their condition. Those holy men and women once stood up in their fresh beauty and unwearied vigor, to consecrate themselves and their lives to the work of God. They wrought on till Providence laid them aside from active service. Now they can only glorify God in the furnace of affliction. They are glorifying Him there, doubt it not! How they love the prosperity of Zion! What prayers they send up in their behalf! We all know the worth of the freemen on the part of the churches of the South, the providential call, the noble response of all the evangelical churches of the North, the wonderful success of their efforts, and the widening field and louder cry from the Macedonia constitute the chief themes of this article. The first fruits of this harvest of only seven years' reaping is nearly a quarter of a million of souls evangelized and added to only one branch of the Church of Christ. What will the harvest itself be when the hundreds of reapers now sharpening their sickles, shall have marched into the waving fields to bind up their sheaves, and fill the garner of the Lord! The heroic era of Methodism is by no means past. Here is a field where all the former triumphs of self-sacrifice and faith will be eclipsed, if your young men will volunteer.

A nameless writer, with patriotic impulses, contributes the next article on the "Position and Prospects of the American Union." He expatiates on our vast territory, variety of climate and products, excellent harbors, fisheries, manufactures, commerce, mineral resources and multiplying population as elements of natural prosperity. He conveys the South by showing from the statistics that there is no fear of its becoming Africanized. He regards the natural debt as "a mere flea-bite." We would suggest that this flea may yet be found by our patient tax-payers to have an astonishing long bill. He suggests that the interests of the various sections are so balanced that no destructive antagonism, can arise except by impolitic and partial legislation. The unifying tendencies of the common school and of the English tongue spoken from Pembla to Galveston, together with the cheap postal system, are dwelt upon as favorable auguries of the future of our Union, now that the great disorganizer, the apple of discord, slavery, is forever removed. While there is little that is new in the article, it is refreshing to survey that Republic for which the loss of the Church in the decease of this estimable Christian minister and able editor, Rev. Enoch Pond, a veteran contributor, discusses the "Day-Year Interpretation," the practice of interpreting the day as a year in the prophecies and Revelation. He advocates this interpretation in several instances which he adduces.

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In the midst of life we are in death. It behoves us, his ministerial brethren, to receive and improve the impressive lesson of his unexpected departure, and what our hands find to do, to do with our might. The details of his sickness, and a sketch of his life will appear hereafter.

**EDITORIAL PARAGRAPHS.**

Dr. Wentworth's "Reminiscences of Slavery" have greatly disturbed the mental equilibrium of the *Holston Methodist*, quite beyond any necessity that we can discover in the article itself. To divide the editorial sermonically, as it ought to be divided, being written by a minister, we find it to consist of four divisions—admissions, corrections, palliations, and abuse. He admits that the story of beheading "old Jim" to death is, "in the main, correct." "The murder occurred," he says, "in Washington County, Virginia." There are, however, some "inaccuracies" he thinks in the story, as Dr. W. relates it. Jim did not live in a corner of his mistress' farm; he lived on the farm of the father of the senior editor of this paper" (Rev. R. N. Price of *The Holston Methodist*). "The young master was not accompanied by a negro trader, but by a youthful companion who had no personal interest in the questions that led to the unfortunate affair." "The statement that the master gave out falsely that the young man had died in Texas is not true. One of the young men, the young master, died in Memphis a few months after the killing, if we are correctly informed, and the other fell in a duel in Texas a few years later."

Dr. Winchell is permitted to occupy the unusual space of twenty-six pages with the conclusion of his scientific discussion of "The Unity of the Physical World." Why spend so much time proving this? Because, if there is no unity in the creation, there is none in the Creator, and the polytheists have the best of the scientific argument. When men repudiate the Bible, and appeal to the elder revelation of God in His works we must follow them up, and show them that the works teach the same truths as the Word. The writer in the first paper demonstrated the unity of the entire system of matter in reference to space. The present article is a parallel demonstration of the same truth in reference to time, that is, that there is a historical unity linking the phenomena of to-day with those beyond intervals of time utterly measureless. Adopting the "Nebular Hypothesis" of the evolution of the solar system from incandescent vapor, disputed for thirty years, but now firmly supported by the revelations of the spectroscope, the writer proceeds to show how strongly it corroborates theism, instead of atheism, as theologians supposed when the theory was first suggested. He admits that it has been in bad company, and so lost, in a measure its theistic reputation in the hands of the author of the "Vestiges of Creation," and of Spencer, who attempts to make it grind out all the spiritual phenomena of history; yet nevertheless, he is true to his belief, entertained during thirty years, that this hypothesis represents the real history of God's activity in creation. In giving the great names of the *pros* and *cons*, he mentions that of the great astronomer, Proctor, who has recently lectured in the Lowell Institute, as possibly against the theory. We cannot condense into a square in a newspaper the cumulative argument which the reviewer piles up to prove that the universe is one, and the God who presides over it is one.

Dr. Chamberlayne's "Saving Faith"

Enters upon volume fifty-sixth with a splendid portrait of that great defender of "the faith once delivered to the saints," the illustrious instaurator of the theology of the early Greek fathers, James Arminius. It is fitting that the organ of the higher thought of that denomination, which publishes the theology of Arminius, should transmit to posterity the features of that calm, meditative countenance which faced the violent opposition of the stern theology of Geneva then dominant in Holland. It is no ordinary face. The forehead is strikingly Shakespearean. The lower features suggest the countenance of the young theologian of Methodism who now presides over Boston University.

Dr. Curry's Life of Bishop Clark need a fitting reviewer in Dr. E. O. Haven, the co-educator and successor to Clark in the principalship of Amherst Seminary. After a brief history of education in the Methodist Episcopal Church under Asbury and his immediate successors, down to the great educational founder, Wilbur Fisk, a rapid and highly instructive sketch of the boyhood, student, professional, ministerial, editorial and episcopal life of Bishop Clark is given, with such philosophical remarks and generalizations as are natural for the inductive mind of the reviewer. Every young preacher, yea every young man, should read the review and the biography in order to correct the pernicious mistake that only genius can become eminent. Here we have a persevering, plodding student, a thorough and laborious teacher, a painstaking, earnest preacher, a careful and methodical writer,

without a spark of that fire which call genius, except a genius for hard work, steadily and surely rising in the church, till by his clear and powerful light, he eclipsed all the meteors of mere sensational preachers, and shed his illumination upon a hemisphere. One monitory word should be uttered, Bishop Clark's zeal for the Lord's house consumed him. He died twenty years too soon. In all other respects, his public life is a model to our rising ministry.

"Our Work in the South," is the subject of the second paper from the vigorous pen of Rev. Dr. Henry J. Fox, one of the volunteer and heroic band of workers in the schools and pulpits of the Methodist Episcopal Church in the South. A survey of the waste places, the inability, indifference, and positive hostility to the education of the freedmen on the part of the churches of the South, the providential call, the noble response of all the evangelical churches of the North, the wonderful success of their efforts, and the widening field and louder cry from the

tradition of a negro whipped to death by heartless and godless tyrants, or a drunken young man" in almost any county in Virginia. Who believes that the young men would have been hanged as they deserved to be if they had not fled to escape "the rigors of the law?" And who would have been surprised if the old negro had killed his young master, if he had shared the fate of a black in St. Louis—roasted alive by a cruel master. Dr. Wentworth gives five distinct abuses of slavery, of which murder was the last, and remarks that these makes them common. The editor of the *Methodist* makes him say in stinging tirades that cases like old Jim's were common. This is dismising, to say the least. Peace and good-will will suffer by such perversions.

Of course it was legal and proper enough for the authorities of Glasterburg to attach and sell the pretty, little, timid Alderney cows of the Misses Smith, upon their refusing to pay their legally assessed taxes. It was idle, of course, in the Smith ladies to suppose that the pitiful lowing of their tender and affrighted herd would melt the icy barriers of the law. They placed themselves directly in opposition to the constitutional statutes of the State, and ought not to call for too much sympathy, at the inevitable results.

Brother Noon has not attempted to answer Fletcher as he should have done in order to make his argument conclusive. Dr. Whedon suggests that *repentance* is used in the broad sense as including faith in the passages quoted by Dr. C. (see Luke xv. 10), and the narrow and technical sense in those quoted by Brother N. So there is no contradiction. We sympathize with both reviewers; with the first, in his desire to magnify the Divine mercy, and with the second in his effort to exalt faith in the Lord Jesus.

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Why should not these vigorous, intelligent, female citizens of the town, contributing so largely to its support, be permitted to have a voice in directing the common interests? It is easier, after all, to stand the insatiable lowing of the cows, than to deny the sensible claim of these cultivated, well-to-do, lady citizens.

President White, of Cornell University, at the late meeting of the National Education Association in Washington, strongly advocated the establishment of a National University.

In the course of his address he responded to the arguments in opposition to such an institution, offered by President Eliot, of Harvard, a year since. The most discouraging fact, however, about State and National Institutions, is the unvarnished history of such *successful* experiments as Michigan and Wisconsin. In each of these institutions, the faculty, being subject to the election and control of Regents chosen by changing political majorities, has been in a constant broil. In Michigan, even the national popularity of vigorous and progressive men, has not quieted either internal or external opposition, but has rendered the interests of the *President* and professors uncertain and uncomfortable, and occasioned both often resignations, and a difficulty in supplying vacancies. The leaders are expected to constantly visit at their homes, and watch over the spiritual and temporal welfare of their members, as well as to lead their religious exercises on the appointed evening of their meeting. Every member is thus brought into immediate personal relations with a responsible officer of the Church. In a large society like that of St. Paul's, and in a manufacturing community like Manchester, such an arrangement is peculiarly important and effective, if well managed. The lady class-leaders of course are well received, and welcome to a con-

ference which is held weekly.

In the midst of life we are in death. It behoves us, his ministerial brethren, to receive and improve the impressive lesson of his unexpected departure, and what our hands find to do, to do with our might.

The point aimed at is to prove that the Syrian Generalissimo did not remove.

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Dr. Vincent has filled up the remaining portion of his time in this vicinity in addresses at conventions held in Newton—one a union gathering, very fully attended, and one our district meeting, of which we shall hear from the Secretary. The Doctor has without effort, secured for himself a very warm welcome, whenever he is able to come in from the circumference to the "Hub."

The late South Carolina Conference, which met two weeks since in Columbia, S. C., occupied by invitation the Capitol of the State, and held its sessions, its anniversaries, and religious exercises in the Assembly Room of the State House. Dr. Cobleigh, who was present, thus philosophized in his paper upon the strangeness of the fact as connected with former events. "What a change! Just think of it, an Annual Conference of our church, transacting its business, singing, praying, preaching, and shouting in the State House of the city in 1874, where the first ordinance of secession was drawn up, and passed in a preliminary meeting in 1861. South Carolina led off in the secession movement, and yet was the first of the Southern States to invite us to hold an Annual Conference in its capitol. Surely the world moves, and changes as it moves. The change indicates progress in the right direction."

The newspapers are full of items in reference to the Presidency of Wesleyan University, and nearly every one that we have read, contains serious errors of fact. Dr. Cummings has offered his resignation, but it has not as yet been accepted by the Trustees. The name of no candidate, therefore, has been presented to, or considered by the Board. There is a tribute of respect, and a recognition of services to be rendered to Doctor Cummings, for the great work he has accomplished, before we begin to proffer our welcome to a coming man. The presumption is, that Dr. Cummings will press his resignation, although no official information has been received to this effect. The Faculty united in a request to the Trustees that he should be elected to a professorship after his resignation of the duties of president had been received,

Our request for a contribution to enable us to continue the HERALD to certain subscribers whose afflictions, in person or fortune, rendered the payment of their subscription impossible, brought us, the next day after its publication, a check of \$25 from a member of the Wesleyan Association, who not only freely gives much of his valuable time to the important Church work committed into the hands of the Association, but already sends the paper to several subscribers. The next mail brought us another touching appeal which we were only too happy to meet, and to place the case on our friend's list. We can readily dispose of more money in this direction, and thus bring a world of comfort into depressed homes.

The sensation that followed the decision of the City Solicitor against the legality of the election of women upon the School Committee of our city, is entirely surpassed by the greater indignation of the community at the vote of the majority of the Committee itself, unseating the four elected lady incumbents. There is certainly a very persistent, and quite general demand for "a place for the women," in that branch of the public service, for which, of all others, they are eminently fitted. If women are the best teachers of childhood, and outshone the males in this office, there is a marked propriety that the supervision of institutions so largely instructed by their sex, should be in part, at least, in their hands.

The Mathewson Street Methodist Episcopal Church honor themselves in their appreciation of their thoughtful and devoted pastor, Dr. D. A. Whedon. He preached a specially instructive sermon on the Sabbath of December 21, '73, upon "Christian Liberty in Things Indifferent," which treats in an eminently practical way upon a subject of no little difficulty and of a very wide application, embracing, as it does, the questions of amusements, and the gratification of taste and the appetites. His people thought it was a little too selfish to enjoy it all alone, so they have published it in a neat tract form. The wider they circulate it, the more good they will do. We shall clip from it for our columns hereafter.

The magazines, by a singular coincidence, have given a large space to Methodist incidents this month. *The Galaxy* gives a sketch of Mr. Wesley, which we notice in another note, and *Harper's* has a particularly well-written, interesting and illustrated article upon City Road Chapel—the cradle of Methodism. The fine cut of Susan Wesley shows where John got his nose. It is the most remarkably young and fresh face, for a woman of seventy years, that we have ever seen. We can believe anything related of her intelligence, enthusiasm and character after gazing upon that picture. All the cuts are striking.

Dr. Andrew McKeown, of the Harvard Street Methodist Episcopal Church, Cambridge, for personal reasons, having concluded to request a removal of his pastoral relations at the next Conference, the last Quarterly Conference, in a series of very appreciative resolutions, referred to the present prosperous and spiritual condition of the Church due largely to his zealous labors, expressed their regrets at his proposed removal, and commanded him cordially to the people whom he may be, in the providence of God, called to serve.

If we understand Dr. Olmsted, of *The Watchman*, in his letter explaining his late delightful communion with other Christian ministers, makes a very fine distinction between an ecclesiastical and a simply religious act. The ordinance of the Lord's Supper, therefore, administered on a union thanksgiving occasion, is only a religious service, and not an ecclesiastical one. Well, that is progress; thank God for that! We shall be sure to improve every occasion of this kind to invite our excellent Baptist brethren to unite in such religious services with us, and whenever they occur, it will be certainly a "thanksgiving."

*Bell*—another editor not to present himself—will be sure to do so.

Our readers are placed under special obligations to Mr. Thomas B. Lindsay, of the Senior class, Wesleyan University, for the admirable report he has given them of Prof. Rice's sermon on Prayer, printed on our second page. We need not ask our subscribers to be sure and read this clear and eloquent discourse. If they glance at the opening sentences they will not leave it until it is completed.

If Colgate and Company could in any way connect the odor of their "Cashmere bouquet," either as embodied in their delicate toilet soap, or in their highly fragrant handkerchief perfume, with their advertisement in our paper, the first thing that would be noticed upon its opening would be that finely scented corner where they spread out their score of grateful scents. If there are any more delicate or lasting perfumes than those manufactured by the Colgate Company, we are blissfully ignorant of the fact, and are happily satisfied with the wonderful compounds of this renowned house.

Valuable temperance items from Rev. H. W. Conant came too late for insertion in this paper. They will appear next week.

**Pastoral from Bishop Peck.**

To the Pastors and Laymen of the Methodist Episcopal Church in the Providence, New York, Vermont, Rocky Mountain, Nevada, California, Oregon and East Oregon and Washington Conferences.

DEAR BRETHREN:—As your Superintendent for the time being, allow me to express the deep interest I feel in your relations to the Missionary work of the general Church.

You need not be informed of the urgent entreaties from the large and numberless fields opened to us by the providence of God, nor that our appropriations have been made with the most rigid economy, by no means measuring up to the full import of the high and holy commission which we have received from our Divine Master. What, then, dear brethren, is the least that we can do?

Surely, not a penny less than the sum asked of us by the wisest and broadest representative authority known to the Church.

You may have taken these collections and raised not only all that has been asked of you, but above that, all that you ought to raise. Then it is my joyous privilege to unite with you in praising the Lord.

But if the collections taken have fallen below your just proportion and full apportionment, I entreat you, do not let the master rest there, but rather beg from house to house until God and your own souls shall say it is enough, for this year.

For the collections yet to be taken, I beseech you, brethren, let the arrangements be most thorough; let pastors and committees meet and form their plans in the spirit of consecration and prayer; let the missionary prayer-meeting be supplied with stirring facts from every part of our vast field, and the people be trained to monthly as well as annual giving; let the Sunday-school be roused and perfectly organized as a missionary power; let the rich give of their abundance, and the poor save a little for God; let all, old and young, "come up to the help of the Lord against the mighty;" let the Presiding Elders make searching inquiry, not at home only, but at every Quarterly Conference, and absolutely know that this great work is thoroughly done; let an average of at least, one dollar per member, and fifty cents for each Sunday-school scholar, become the standard everywhere, and then our triumph will be grand and glorious in the sight of heaven and earth.

Your affectionate pastor,

JESSE T. PECK.  
San Francisco, Cal., Jan. 10, 1874.

**NOTES FROM THE CHURCHES.**

**METHODIST.**

**Massachusetts.**—At our Church in Everett, the missionary collection taken last Sunday, proved to be double that of last year. Four persons came forward for prayers in the evening.

At Mt. Bellingham Church, Chelmsford, the Lord is still saving souls. During the past month thirty-five have sought the Saviour; on Sunday last ten were baptized and eight said, "Pray for us!"

At the First Methodist Episcopal Church, Taunton, a very gracious revival is progressing, having commenced during the week of prayer. More than fifty penitents have sought Christ as a present Saviour. The interest continues unabated.

The Lord is gloriously reviving His work in Sandwich. About thirty have been converted; the Church has been greatly relieved; many backsliders have been reclaimed, and the work goes steadily on.

At Hyde Park, a very extensive revival has been in progress since New Year's night, meetings having been held afterwards and evenings without interruption. Though confined principally to the Methodist society, it has extended to the other churches.

Rev. S. C. Fulton is supplying Waverley, Pa.; and since his departure, Rev. J. McC. Fulton has served the Fairlee charge, Sabbath afternoons.

At Underhill, two new classes with an aggregate membership of 44, have been recently formed. At one of these points, upwards of \$1000 have been secured towards erecting a small chapel.

Rev. D. P. Hubbard, of Williston, had a slight attack of paralysis, January 17, not affecting, however, his hearing, sight, or mental faculties.

The revival at St. Albans Bay continues with increasing interest. New subjects are found at the altar of prayer every evening. One man of seventy-five years has been saved from as many years of sin; a marvelous trophy of divine grace. A deep and extensive conviction of sin prevails through the community.

**Connecticut.**—An encouraging work of grace has commenced in our Church in Farmington. The Beaufield District Ministerial Association, held there last week, was a season of very special interest.

A revival is reported in Augustus which embraces some of the most prodigal and dissolute in the city. It commenced under the faithful labors of a Christian mechanic.

Extra meetings are being held in several charges on the Gardner and the Beaufield Districts, with excellent promise of success.

**New York.**—A correspondent in Rochester writes of an original combination of the beautiful and useful. He says: "Meetings of Sunday-school entertainment do not bear repetition. New and original plans, when promotive of interest and good, command a pre-eminence. At the Sunday-school of the First Methodist Episcopal Church in Rochester, a novel, simple and useful substitute was adopted last Sunday for the annual festival. Christmas-trees, concerts, etc., have all been tried, but the simple device used on that occasion gave the most unbounded satisfaction. As there is no patent upon the plan, we give it for the service of others. The superintendent, Jas. Vick, esq., the great florist, had prepared for each scholar and teacher a package of visiting-cards, with each name beautifully engraved thereon. At the time named these cards were distributed, and created, by the utility and novelty of the present, a beautiful sensation. In addition to these personal gifts, each class was presented with a neat, green card-board, upon which was the number of the class, and all the names of the scholars engraved on visiting-cards.

A revival of wonderful power is in progress in the Congress Street Methodist Episcopal Church, Portland. One week ago last Sabbath, the pastor, Rev. C. B. Pitblado, finding that he must seek the salvation of his people, came down from the pulpit and pleaded with the Church to consecrate themselves to God for a revival; and with the unconverted to decide immediately for heaven, when about thirty came forward to the altar. Already at least one hundred have manifested a desire for salvation, and the work goes gloriously on. Last Sabbath was indeed a pentecost.

Since Brother Pitblado came to this charge, \$5,000 have been raised toward clearing off the debt on the church, and repairs have been done to the amount about \$1,000. Now the Lord's pouring out a blessing upon us, like that promised to those who bring all the tithes into the storehouse.

Rev. E. P. Eastman, formerly of Wilton, has engaged to supply the Congregational Church at Grey, Me., for one year.

**Maine.**—Rev. L. D. Wardwell, Presiding Elder on the Rockland District, has purchased a house in Rockland, and will move there at once.

Good reports come from various parts of the Bangor and Bucksport Districts.

Some of the revivals previously reported on the Rockland District still continue. At Union and Rockport there but little, if any, loss of interest. Camden reports conversions and increasing interest. At Sheepscot Bridge a revival is in progress. A score or more of conversions are reported from Wiscasset, and the work still going on.

In Rockland there have been conversations every week for five months. Late the work has broken out with great power. Some of the wildest and most dissolute young men in the city have been converted. The work also includes the aged and middle-aged. Meetings have been held day and evening for two weeks past, and the church has been crowded.

It has been suggested that the new camp-ground at Nobleboro be called "Haven Grove."

The proposed plan of a re-union between the East Maine and Maine Conferences next May has fallen through, according to report.

At different points on the Orland charge, a considerable revival interest prevails. Some twenty or more have professed conversion.

A series of meetings, held since last November at North Castine and South Penobscot, have resulted in great good. For miles around the people flock "to hear the Word." The old class has increased from half a dozen to about fifty. Among the converts are some of the most reliable citizens of the place, and the erection of a church is contemplated.

Increasing interest is reported at Bucksport village, where five persons recently manifested a desire for salvation; also at Orrington Centre and South Orrington.

Our correspondent, "Sito," in East Maine, from whose letter most of the above items are taken, writes as follows upon an important subject:

"Times are very dull and hard. Unless official Boards make great exertions, there is danger of great shrinkage in preachers' salaries. I am sure the good brethren who are struggling along on their charges will unite with me if I say a word here. What is needed is a more thorough system of finance. It is really too bad to make the poor preacher steward, class-leader, and collector. If the brethren of our official boards would adopt the financial plan in the Discipline, and go at it the beginning of the Conference year, and push things faithfully, there could not be great deficits at Conference time, and these charges would 'bulb and blossom.' Let me exhort a bit: O, ye stewards, do your work like men that must give account to God for your stewardship. Don't take the pluck out of your preachers by making them collectors. Go and get the money yourselves, and let the preachers go about only to do their legitimate work as pastors of the flock of Christ. It rests with the laymen of the East Maine Conference to be the judges of a church to the people of New England."

**New Hampshire.**—Rev. H. L. Kellogg, pastor of the Chestnut St. Methodist Episcopal Society, Nashua, received recently a beautiful gold watch from the people of his society.

Rev. V. A. Cooper, pastor of the Main St. Church, Nashua, has been remarkably successful in working up the finances of his society. Some \$20,000 worth of stock in the church edifice, held by various parties in Nashua and elsewhere, has been generously given to the Church. Of the \$20,000 remaining, there are subscriptions covering all but about \$4,000; when that is secured the doxology can be sung with a Methodist shout.

The Episcopal Church, in Danbury, N. H., has received the gift of a bell from a gentleman in New York. A new pipe organ will soon take the place of the old one.

R. W. M. Bryant, a preacher of the Christian connection, died very suddenly of heart disease, on the 9th ult. Men in Kennebunkport, Me., had eighty days.

Rev. J. W. Johnstone, of the Pine Street Methodist Episcopal Church, Portland, delivered a very able temperance address last Sabbath evening, in the Sabath-evening course. The three Methodist preachers of Portland are unequivocally committed to the progressive temperance movements.

The sheriff of Cheshire County, N. H., eight in number, arrested four firms engaged in the liquor traffic in Keene, on the 28th ult. They were brought before the Police court, and bound over in the sum of \$200 each for their appearance at the April term of court.

Rev. J. McC. Fulton reports a very gratifying condition of things in his charge in Bradford. During the Week of Prayer some backsliders were reclaimed, and a few sincere converts; the meetings have been continued with good success. On the evening of January 13, the pastor and wife were surprised by a company of their friends, and received an elegant silver tea-service, besides various other things.

Rev. S. C. Fulton is supplying Waverley, Pa.; and since his departure, Rev. J. McC. Fulton has served the Fairlee charge, Sabbath afternoons.

The Society of Friends held a quarterly meeting at Medeboro, N. H., the 17th and 18th. There was a good attendance, and the exercises partook largely of the modern spirit that pervades that body. The churches in that vicinity were supplied by them on the Sabbath, and the sermon by Harriet Jones, of Malone, in the Congregational Church, *The Courier* says, was an effective effort.

The sheriff of Somerset County, Maine, is taking active measures for the suppression of drinking-houses and tipping-hoops. Seven hundred dollars worth of liquors were seized at the Elm House, and a small amount at the Turner House, in Skowhegan, a few days ago.

Rev. T. Latton, rector of St. Matthew's Episcopal Church, Wheeling, Va., withdraws from the ministry of his Church on account, as he says of the increasing ritualistic tendency of Episcopalianism. Mr. Latton is a Bishop. Cummins' movement, though he has not formally associated therewith.

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At the First Methodist Episcopal Church, Taunton, a very gracious revival is progressing, having commenced during the week of prayer. More than fifty penitents have sought Christ as a present Saviour. The interest continues unabated.

The Lord is gloriously reviving His work in Sandwich. About thirty have been converted; the Church has been greatly relieved; many backsliders have been reclaimed, and the work goes steadily on.

At Hyde Park, a very extensive revival has been in progress since New Year's night, meetings having been held afterwards and evenings without interruption. Though confined principally to the Methodist society, it has extended to the other churches.

Rev. S. C. Fulton is supplying Waverley, Pa.; and since his departure, Rev. J. McC. Fulton has served the Fairlee charge, Sabbath afternoons.

At Underhill, two new classes with an aggregate membership of 44, have been recently formed. At one of these points, upwards of \$1000 have been secured towards erecting a small chapel.

Rev. D. P. Hubbard, of Williston, had a slight attack of paralysis, January 17, not affecting, however, his hearing, sight, or mental faculties.

The revival at St. Albans Bay continues with increasing interest. New subjects are found at the altar of prayer every evening. One man of seventy-five years has been saved from as many years of sin; a marvelous trophy of divine grace. A deep and extensive conviction of sin prevails through the community.

**Connecticut.**—An encouraging work of grace has commenced in our Church in Farmington. The Beaufield District Ministerial Association, held there last week, was a season of very special interest.

A revival is reported in Augustus which embraces some of the most prodigal and dissolute in the city. It commenced under the faithful labors of a Christian mechanic.

Extra meetings are being held in several charges on the Gardner and the Beaufield Districts, with excellent promise of success.

**New York.**—A correspondent in Rochester writes of an original combination of the beautiful and useful. He says: "Meetings of Sunday-school entertainment do not bear repetition. New and original plans, when promotive of interest and good, command a pre-eminence. At the Sunday-school of the First Methodist Episcopal Church in Rochester, a novel, simple and useful substitute was adopted last Sunday for the annual festival. Christmas-trees, concerts, etc., have all been tried, but the simple device used on that occasion gave the most unbounded satisfaction. As there is no patent upon the plan, we give it for

## THE SUNDAY SCHOOL.

Sunday, Feb. 15.

First Quarter.

Lesson VII. Exodus xii. 21-30, 51.

BY L. D. BARROWS, D. D.

JEHOVAH'S PASSOVER.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin; and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye have come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 Then ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

29 And it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead.

31 And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their arm.

Nine successive and marked judgments from God were not sufficient to work in Pharaoh more than momentary repentance and submission. But in this contest God was not to be defeated. Every successive stroke of His servile was to show the Israelites that His word and power could be trusted in all emergencies; it demonstrated to Pharaoh that his was a bootless warfare; and showed the nothingness of all the Egyptian gods in the hands of the great Jehovah. His method of punishment seemed to aim especially at the overthrow of all their deities. This He had said He would do. "Against all the gods of Egypt I will execute judgment: I am the Lord" (verses 12). Behold the goodness and severity of God! He instructed, corrected, encouraged, and punished all at once. The Jewish rabbis say that "when Israel came out of Egypt, the holy blessed God threw down all the images of their abominations, and they were broken to pieces." They who worshiped the Nile, beasts, insects, fire and tempest, had now opportunity to see what helpless and insignificant things these were, in the hands of Israel's God. But the victory is not yet complete. God is not yet acknowledged, and Pharaoh is not yet humbled. Preparations are now to be made for that heaviest blow of all, that would finish the work of "letting the people go"—the blow that sent out that awful midnight cry, when the pride and joy of each household fell before the destroyer. Moses called for the elders of Israel, who were the official organs of the people, through whom it was natural and easy for him to communicate.

*Draw out and take you a lamb—choose or select from the fold a lamb*

*was the first step in the preparation of the Lord's passover. As this lamb was the paschal, or passover lamb, it was called the "Passover;" just as it is said, "That rock was Christ," and the bread and fruit of the vine "is my body and my blood."*

*This slain lamb, by whose sprinkled blood alone the first-born of Israel were saved from the avenging wrath of the destroyer, is an emblem of Christ, by whose all-sacrificing blood alone we are saved from the just penalties of God's holy law.*

*Hence, St. Paul (1 Cor. v. 7) calls Him, "Christ our Passover." Many points of analogy are noticeable.*

*The selected lamb was innocent; suffered not for itself, but for others. It was meek and unresisting; not a bone of it was broken. It was eaten with bitter herbs, etc. The penalty of sin is death—death in its most dreadful sense; and so, without death, or the shedding of blood, there is no remission.*

*God's integrity will always be honored along with His love. His law had claims, which forbade indiscriminate and unconditional pardon.*

*Shall take a bunch of hyssop, a plant growing about a foot and a half high, having bushy stalks terminated by spikes of flowers, often used for sprinkling. It grows plentifully on the mountains about Jerusalem. A species of it grew in Egypt, which is said to have been much used for food by the poorer classes. It possessed also noted medicinal qualities. "Purge me with hyssop," Ps. li. 17. It is a striking coincidence too, that it was used to convey the sponge filled with vinegar to the Saviour's lips in His death agonies (John xix. 29). So Roman soldiers, pushed on by Jewish hate, undesignately helped to fulfill the prophecies, types, and shadows.*

*And none of you shall go out at the door, was an injunction made at that time; but not to be perpetuated, as the reason for it did not longer exist. It is supposed by some, that this seclusion was then enjoined to prevent suspicion that the Israelites were themselves involved in the slaughter of the Egyptian*

*first-born. It is supposed that Isaiah (xxvi. 20) alludes to this circumstance when he says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." But, whatever the reason was, all who expect God's salvation must abide by the terms on which He offers it, however small and insignificant they may seem.*

*When he seeth the blood upon the lintel, would indicate that some physical, subordinate being was to pass along as the destroyer, but this was not certain; as any visitation of God, by the use of His own spiritual power, is in the Scriptures often personified, and even called His "angel," when evidently nothing more is meant. That term is sometimes used to denote only office, and not a being. Winds, pestilence, and fires are thus often personified. The Psalmist (Ps. lxxviii. 49) calls these Egyptian judgments "evil angels." So Luke (Acts xii. 23), calls the divine visitation that smote Herod, "the angel of the Lord." God's power can go forth, either with or without any visible organism. Should it be asked, Why then was the blood necessary on the doors? we reply by asking, if Infinite Wisdom deemed it fit to tell where the Israelites dwelt? All means have respect to the human, not the divine. In verse 29, the language is different: "The Lord smote the first-born in the land of Egypt." It is enough for us to know, with eternal thanks, that neither Jehovah nor any of His angels, or messengers can destroy, where the appointed blood is sought and used; but to violate orders is destruction.*

*Observe this thing for an ordinance . . . forever. It is easy, natural and common for mankind to forget, even good and important things. Hence God himself has instituted memorial occasions to aid us kindly in our infirmities. Sometimes, to forget is to perish. Let the physician forget his remedies, the engineer his safety-valves—what then? The original Sabbath was a standing memorial of the Creator and His creation; as is the Christian Sabbath of the completed work of the Saviour and His resurrection. In like manner, this movement of two millions of Abram's seed out of bondage into the promised land was too great and significant an event to be forgotten by that people, until Shiloh came, and supplemented it with, "This do in remembrance of me."*

*What mean ye? is a hint at what children will naturally ask; what they should know; and what parents should teach them. All Christian doctrines and usages should be carefully, familiarly and easily explained to children. These will understand tolerably, much younger than is generally supposed. Earlier and more careful attention here, would prevent much youthful waywardness, alienation, and final skepticism, with family sorrow.*

*Don't suppress, but encourage these youthful inquiries; they are the seeds of life eternal. The sacrificial nature of this passover will be easily understood by childhood, and greatly aid to comprehend Christ's atonement—our Passover. He had prepared and eaten this Jewish passover with his disciples on Thursday night (as we reckon it), and on the following morning (which the Jews reckoned the same day), He, the Lamb of God—our Passover,*

*was slain.*

*Jesus, our Passover, was slain, And has at once procured Freedom from Satan's heavy chain, And God's avenging sword.*

*The people bowed the head and worshiped. Thus they received, assented to, and adopted all these communications of the elders. There was no murmuring nor haggling now. Overwhelmed with these awful manifestations of God, all other gods confounded and swept into oblivion, they require no prompting to follow Jehovah's lead. Can they ever forget?*

*Did as the Lord had commanded Moses. On this—their prompt, entire, and cheerful obedience—hang all their hope, as do ours. It is noticeable that all God's threatenings and promises, so far as they have to our knowledge transpired, have been uniformly conditional, whether so expressed in words or not. His threatening to destroy Nineveh, and promise of this land to the bondmen of Egypt may seem not to contain a clearly-expressed condition; but the sequel, in both cases, shows their strict conditionality. Many Bible promises and threatenings are of this kind.*

*The Lord smote all the first-born, as He said He would; as He always has done, and always will do respecting His word, on the specified conditions.*

*Fad some angel, clothed with human form, done this work of destruction, it would have been natural for the inspired historian to have said, so now and here. But who can conceive its dreadful reality! Wrapped in the most dense darkness for the three previous days and nights, now supplemented by a midnight wail that rends the heavens, from every Egyptian household and every fold! But was it too severe? Had it not been threatened if released? Had not minor plagues been sent enough to show that this too would come if threatened? Had the bloody record on the Angel's book, of slaughtered innocents eighty years before, been erased or forgotten? Behold He that keepeth Israel shall neither slumber nor sleep."*

*ZION'S HERALD QUESTIONS, From the Notes.*

*Berean Lesson Series, Feb. 15.*

*1. What three purposes were accomplished by these plagues*

*2. What reference had they to the Egyptian gods?*

*3. How shall we account for the increased severity of this last judgment?*

*4. Who were the elders of Israel?*

*5. What was the paschal lamb, and why called the "Passover"?*

*6. Of what was it emblematical, and in what particular?*

*7. Why cannot God pardon unconditionally, and without a sacrifice, or blood?*

*8. What was the hyssop, and how used?*

*9. Why were the Israelites not allowed to go out of their houses on this dreadful night?*

*10. What is the meaning of the term "angel" as often used, both in the Scriptures and in this connection?*

*11. Why then was the blood on the doors required?*

*12. For whose benefit—God's or man's—are means used in divine work?*

*13. Why did God direct this as a memorial service?*

*14. What other memorial occasions has He ordained?*

*15. What lesson to us is suggested by the children's enquiry, "What mean ye?"*

*16. How young may children generally, of Sunday-school and Christian parents, understand the ordinances of religion?*

*17. On what (Jewish) day, did Christ eat the passover, and die like the lamb?*

*18. How did the people show that they accepted these instructions of Moses and the elders?*

*19. Have all the threatenings and promises of God conditions, expressed or implied?*

*20. Why does the destroying of the first-born appear none too severe?*

## The Family.

## THE CHEERFUL HEART.

"The world is ever as we take it, And life, dear child, is what we make it."

Thus spoke a grandam bent with care To little Mabel flushed and fair.

But Mabel took no heed that day Of what she heard her grandam say.

Years after, when, no more a child, Her path in life seemed dark and wild,

Back to her heart the memory came Of the quaint utterance of the dame:

"The world, dear child, is as we take it; And life, be, sure, is what we make it."

She cleared her brow, and smiling thought, "It even as the good soul taught!

And half my woes thus quickly cured, The other half may be endured."

No more her heart its shadow wore; She grew a little child once more.

A little child in love and trust, Took the world—as we, too, must—

In happy mood; and lo! it grew Brighter and brighter to her view.

She made of life—as we, too, should— A joy; and, lo! all things were good,

And fate her, as in God's sight, When first He said, "Let there be light."

—Selected.

## THE SQUIRE AT WALTON HALL.

BY DANIEL WISE, D. D.,

## THE SQUIRE'S BIRTH AND CHILD-LIFE.

Not far from Wakefield in Yorkshire, England, there is a noble park containing nearly three hundred acres of land.

This charming spot is beautifully ornamented with shrubbery, and with grand old trees, some of which have braved the fury of wintry storms for several centuries.

In this delightful park there is a miniature lake covering five acres, and on this pretty sheet of water, there is an islet joined to the main-land by a draw-bridge.

On this islet a venerable mansion stands, which is known, in all the country round, as Walton Hall.

This ancient Hall belongs to a very old family, named Waterton.

Centuries ago its ancestors moved from Axholme, near Eworth, (since celebrated as the birthplace of one of the greatest and best of old England's notable men, John Wesley).

They had been a family of gentry, and had long resided in the Hall.

Some of their descendants were brave knights whose bright swords did good service at the battles of Cressy, Agincourt, and Marston moor.

Others became the trusted friends of English kings. One of them, Sir Thomas More, was Lord Chancellor of England.

They prospered famously, gaining much wealth and filling high offices until the time of the Reformation.

Then they took sides with the Pope against the old Harry the Eighth, and in

and get it; come carefully."

This sweet lure was successful. With steady eye and sure foot the world-beat naturalist crept down. But no sooner was he within reach of the good old lady's hand, than he found himself firmly grasped by the shoulder and borne with uncommon speed into the house, like a criminal caught in some evil deed. When inside the door, she gave him a faithful lecture on the danger to small boys of climbing slate roofs in pursuit of bird's nests. The good old soul did not know that the boy was following an impulse which was to govern his life. Neither did the boy understand himself. Nevertheless, this reckless act was the movement of a mental bent which, as we shall see hereafter, was to determine his earthly course.

As he was looking with eager eyes into the nest, the ancient housekeeper at the Hall happened to look out at a window and see him on the dangerous eminence. Trembling with anxiety, but with quick invention, she seized a bit of dainty gingerbread, and hurried out. On reaching the building she held up the tempting morsel, and said:

"Here, Master Charles, is a bit of nice gingerbread for you. Come down and get it; come carefully."

This sweet lure was successful. With steady eye and sure foot the world-beat naturalist crept down. But no sooner was he within reach of the good old lady's hand, than he found himself firmly grasped by the shoulder and borne with uncommon speed into the house, like a criminal caught in some evil deed. When inside the door, she gave him a faithful lecture on the danger to small boys of climbing slate roofs in pursuit of bird's nests. The good old soul did not know that the boy was following an impulse which was to govern his life. Neither did the boy understand himself. Nevertheless, this reckless act was the movement of a mental bent which, as we shall see hereafter, was to determine his earthly course.

The remark of a dying saint whom he was one day visiting, "You have to preach the gospel for many years to come, and to be the means of bringing hundreds of sinners to God," deeply impressed him, and probably intensified an impression which for some time had rested upon his mind, that it was his study to preach.

Prayerful consideration and consultation with his Christian brethren resulted in his attempting this important work, and then in his name being entered upon the "plan" as a local preacher.

He was not only the latest, but the greatest, sermonizer and public speaker in the country.

He connected his name with the church of the town, and the people soon began to call him "the new Mr. Wise."

He was soon received with open arms, and the people soon began to call him "the new Mr. Wise."

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GEST READERS.  
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STITCHES.

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## The Farm and Garden.

**SELECTED FOR ZION'S HERALD.**  
**HOW TO MAKE MONEY IN STOCK KEEPING.** — A Vermont correspondent writes his views and experience as follows, in the *Boston Cultivator*:

In the first place, raise good stock; then you must have good feed. In order to have good feed, you must take pains to procure it. So I begin with getting the hay. I give the way I do: I begin haying as soon as the grass is headed out; cut where I expect to cut two crops first, and cut all I want to feed my cows and young stock before it is out of the blow; that cut afterwards will do for oxen and horses that are fed with meal, potatoes and roots. Hay that is cut early must be well cured. In bad weather it is necessary to have some way to do it except out of doors. I usually have my barns and sheds filled with false scaffolds in the loft. Then in foul weather if I get it partly dried I finish curing in barns and sheds, which, if well tended, will make superior hay to that dried out of doors. If people would take half the pains in curing their hay that do in curing their tobacco, their hay would all be good. I think I do not average one-half ton of poor hay in a season.

Now I will tell how I manage my stock. I begin with a calf: The calf should never be allowed to suck the cow. It will save the cow from bellying one or two weeks—it will save sore teats, a good deal of kicking, and in some cases a good deal of bad language, both in milking and teaching the calf to drink. The calf will learn to drink almost as readily as to suck; milk the cow and feed the calf the first thing; then tie it near the cow for one or two days, then take it out of the sight of the cow, and the trouble will soon be over. Feed new milk the first week; after that, skim-milk. Calves should be kept in the barn through the warmest of the season, and fed milk and the best of early cut hay. If the calf should sour, steep a little hemlock or white oak bark; a very little put into its milk will make it all right. Cattle in winter should be furnished with good stable stalls. I believe in a Jewish synagogue in London, recently, a scroll of the Law accidentally slipped from the ark and fell to the ground, causing much excitement. A Calves should be kept in the barn through the warmest of the season, and fed milk and the best of early cut hay. If the calf should sour, steep a little hemlock or white oak bark; a very little put into its milk will make it all right. Cattle in winter should be furnished with good stable stalls. I believe in a Jewish synagogue in London, recently, a scroll of the Law accidentally slipped from the ark and fell to the ground, causing much excitement. A

Rev. Dr. Henry B. Smith, of the Union Theological Seminary of New York, is compelled by reason of ill health to resign his chair as Professor of Theology. Professor Shedd is elected to fill the chair.

**RELIGIOUS ITEMS.**

**The Jewish Messenger** is startled at the announcement of one Emanuel Moses Schlamowitz, who proposes to convert all the Jews to Roman Catholicism.

The American Bible Society has appointed Bishop W. L. Harris, who is now abroad, a delegate to the British and Foreign Bible Society, at their anniversary to be held in May.

Sarah Smiley presided, by invitation, in two of the Brooklyn churches, and now the Presbytery of city has

condemned preaching by women and declared it worthy of grave disapprobation.

**E. M. FOWLER.**

**IRA MANSFIELD** died in Salem, Mass., Jan. 5, in the 58th year of his age.

He was converted under the labors of Rev. N. S. Spaulding thirty-two years ago, and united with the Union Street Church. He was the leader in the enterprise of building the present Lafayette Street Church. That edifice is a monument of his faith and self-sacrifice. When the Wesley Chapel Society was organized, he gave it his name and support. His heart was deeply interested in its success, and that young Church feels deeply its great loss. Brother L. Boyd, a former pastor, says of him: "He was a most affectionate husband; a kind and indulgent father; a most valuable member of the church; a highly esteemed citizen; a true friend; consequently he was greatly beloved, and sleepers mourners of course are numerous." Brother Boyd also says: "I remember, and I believe he remembers, among the many events of his probation and our acquaintance, the deep unwavering interest he manifested in the great struggle to erect the church edifice in Lafayette Street. In my long experience I have never found a more interested and reliable brother in time of need." A widow and one son, besides many other friends and acquaintances, mourn his departure.

**JOSHUA GILL.**

**COMFORT WEEKS** died in Concord, N. H., Jan. 7, aged 76 years.

Sister, who converted in early life, became a member of the Methodist Episcopal Church in Concord during the early days of its history, and continued a member till her death, embracing a period of nearly half a century.

She was active in social service whenever permitted to be present; her interest for the Church never failed; and she always had something to give for its benevolent causes, as well as for its current expenses. In her closing hours, as through all her life, she was comforted by the precious promises of the divine Word. She expressed no fears of death; but rather, when asked a short time before she died concerning her hopes, replied, "I had rather go to get well than get well." Thus quietly and peacefully she passed away, expressing with the Apostle "a desire to depart and be with Christ, which is far better."

**CALVIN EATON** died suddenly, of heart disease, in Concord, N. H., Jan. 13, aged 64 years.

Brother E. was a native of Hanover, but became a permanent resident of Concord in 1834. In his death all feel that a good man has fallen. He was a great lover of nature, was well known as a horticulturist, particularly in connection with grape-culture, in which he was eminently successful — probably having no peer in the State. He was quiet and unassuming, yet always cheerful; an affectionate husband and father; honest, faithful and true, attracting to himself the respect of all who knew him. His religious history is closely connected with the history of the Methodist Episcopal Church in Concord — he and his surviving companion having been converted in 1834, and he has been a most efficient and popular teacher in the class for many years. He was equally successful whether used internally or externally, and stands to-day unrivaled by all the great classes of India, and other countries. The use of his name as a standard of merit and that it is now used in all parts of the world and that it is constantly increasing, is due to the fact that his medicine has had wide spread and given such universal satisfaction. It is a purely vegetable compound, and perfectly safe in itself.

After thirty years' trial, it is still receiving the most unanimous testimonies to its virtues, from persons of the highest character and responsibility. Physicians of the first respectability recommend it as a most effectual preparation for the extinction or removal of various diseases, and especially for those which are most difficult to cure. It is a safe remedy for all kinds of diseases, and especially for those which are most difficult to cure. It is a safe remedy for all kinds of diseases, and especially for those which are most difficult to cure.

The **Jewish Messenger** expresses the wish for a Hebrew publication house,

"rivaling that of the Methodists or the Catholics," but confesses that the prospects of the Hebrew Publication Society are not brilliant. Judaism has ceased to be an active church service during his last years; for formerly, yet he was a man of prayer, firm and constant, to the last. Death came during the absence of a few hours of his family, and probably without a moment's warning; but we have good evidence that he was ready for the sudden call. He leaves a devoted companion, two sons, and two daughters. May they find in the sympathizing Saviour all needed consolation, providential care, and guidance.

**A. E. DREW.**

Died, in Lincolnville, Me., Jan. 16, 1874, SAMUEL GARDNER, aged 75 years.

Brother G. has long been connected with the Methodist Episcopal Church in Brookfield, Vt. She was a consistent Christian lady. Her maiden name was M. M. Smith. In 1856 she married Father Bigelow, and came to Groton (now Ayer), and her house became the house of prayer, where the weary itinerant found rest, and many souls were converted, and brought to Christ.

Sister B. was strong in the faith, giving glory to God. Her house became the nucleus of the Methodist Episcopal Church in this place. Many clouds passed over the little bands of brothers and sisters, but Sister B. would say,

## Obituaries.

Died, of cancer, in Ayer, Mass., Oct. 28, MARY M. BIGELOW, wife of Jabez Bigelow.

Sister B. was converted in her youth, at the age of 14 years, and united with the Methodist Episcopal Church in Lincolnville, and of the Official Board has been an active member. Long may we remember his kindly greeting, as with few and trembling we came to this place, humbly trusting we were sent of God with precious seed to sow. Since that time we have never found a home in his residence, and have been reminded of the precious promises, "a hundred fold in this life." He leaves a wife, sons, and daughters, with many others, to mourn for him. We shall miss our brother, but trust our loss is his gain.

W. B. JACKSON.

Died, in Lincolnville, Me., Jan. 16,

JOHN COOPER, aged 75 years.

Brother C. has long been connected with the Methodist Episcopal Church in Lincolnville, and of the Official Board has been an active member. Long may we remember his kindly greeting, as with few and trembling we came to this place, humbly trusting we were sent of God with precious seed to sow. Since that time we have never found a home in his residence, and have been reminded of the precious promises, "a hundred fold in this life." He leaves a wife, sons, and daughters, with many others, to mourn for him. We shall miss our brother, but trust our loss is his gain.

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## INSURANCE DEPARTMENT.

## THE WIDOW'S STORY.

We the Editor of Zion's Herald:—  
In my experience as a Life insurance agent, I have been surprised by the superstitious prejudice against Life insurance, which has been expressed to me by some married women.

A few days since, while returning from church with my wife, we met a young widow, who is a family friend of long standing, and we naturally conversed with her in regard to her recent affliction. She said to my wife, "O, Mrs. Clark, when I look back I see what a fool I was when my husband came home one evening and told me that he thought of procuring an insurance on his life, for five thousand dollars, for my benefit; that the physician had examined him, and that the policy would be made in a day or two. I was inexperienced then, and imagined that he was going to die, and that he was aware of it, or why should he insure his life? My anxiety and nervous excitement increased to such an extent, that he finally said, that since it worried me so much, he would not be insured. Not long after this, on one of his business trips to the West, he took a severe cold, which developed into the disease of which he died. He had carefully saved one thousand dollars, to be invested in a little homestead, but it was nearly all spent during his sickness, leaving barely enough for the funeral expenses; and here I am now thrown back on my husband's hands, with my child, and without a dollar of my own. My father has been unfortunate in business, and cannot afford to have us use. I had the amount of that Life insurance, which I should have had if I had not been so foolish, I and my child would be comfortably provided for."

This is but one of a thousand similar cases which are known to Life insurance companies. I have frequently found, in my experience as an agent of the Equitable Life Assurance Society, that wives will not permit their husbands to be insured, even when they have nothing laid up for the future. I can recall two instances at least, during the last year, in which gentlemen said to me that they desired an insurance, that they appreciated the value and the necessity of it, but they were dissuaded from carrying out their intentions, by the persistent objections of their wives. With one of these wives I had a frank conversation on the subject, and after answering her objections in detail, I was met at last by this declaration, "Well, I shall die before my husband, and so what is the use of it?" I know a young woman whose husband died suddenly, who was saved from absolute want by his wise forethought in securing an insurance on his life of five thousand dollars. With this money she went into the country and established herself comfortably, with her little child, and has ever since blessed the day when a provision was made by Life insurance for her relief. Wives should look at this subject in a practical, business-like manner, and should encourage their husbands to go at once and get their lives insured. Our laws are in favor of it, for they provide that a Life insurance for the benefit of a wife, becomes her own property, and cannot be taken by her husband's creditors.

RICHARD P. CLARK,  
No. 201 Broadway, New York.

## Business Notices.

## DR. E. D. SPEAR,

So much celebrated for his Remarkable Cures  
713 Washington Street.

Special attention given Chronic Diseases, and such as baffle the skill of other physicians.

Consultations on all diseases free of charge.

Best and Oldest Family Medicine.—Sawdust's "Liver Invigorator," a purely Vegetable Cure for Liver Complaints, Rheumatism, Debility, Sick Headache, Bilious Attacks, and all Diseases of the Stomach and Bowels. Ask your Druggist for the "Cure of Inflammation." 20c each.

"NOTHING BETTER." Cutler Bros. Rec'd. Dr. John Ware's celebrated VEGETABLE PULMONARY BALM, for Colds and Consumption. 20c each.

Hopkinson's "Oil and Ointment." Canaries.—The days of "oil and ointment" are numbered. The discovery of the anti-tubercular properties of the oil of the patient, thoroughly changes the life of the patient. Those who have suffered from consumption, break by the medical action on the Ointment, and then, shamed to show themselves, follow the same course, and painfully eradicate it from the body. The oil is extracted from the oil of the patient, and may be sold by an Druggist. 20c each.

Pike's Toothache Drops cure in 1 minute. 32c.

Drs. STRONG'S REMEDIAL INSTITUTE, Saratoga Springs, has Turkish, Russian Sulphur, Hydrostatic and Electro-Thermal Baths, the Equalizer, Movement Cure, and other facilities for the treatment of nervous, lung, female, and chronic diseases described in their circular. 362

## Marriages.

In this city, Jan. 23, by Rev. J. M. Dow, Chaplain to Mrs. Elmira Goldsmith, both of Highlandwood, Dec. 10, by Rev. S. H. Noon, Joseph Thompson to Mrs. Elizabeth Smith; Jan. 17, A. C. Nichols to Mrs. Anna C. Nichols, of Needham, Mass.

J. Ashburnham, Dec. 21, by Rev. A. F. Herrell, John Willard to Miss Martha A. Puffer, both of South Ashburnham; Dec. 7, James C. Nichols to Miss Mary Nichols.

At the Parsonage in South Simsbury, Dec. 22, by Rev. Geo. H. Lamson, John Durfee to Miss Florence L. Durfee.

—In Eastham, Dec. 28, by Rev. T. Elmer, Henry Hartman to Miss Anna S. Hartman.

In Hopkinton, Sept. 19, by Rev. C. H. Hanaford, John C. Nichols to Miss Anna C. Nichols.

—Oct. 1, Henry C. Chickering to Miss Bell H. Stone, of South Ashburnham.

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